

The Instructor

formerly THE JUVENILE INSTRUCTOR



Organ of the
SUNDAY SCHOOLS
of the
Church of Jesus Christ
of
Latter-day Saints

— ♦ —

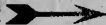
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—President David O. McKay.

VOL. 70 NO. 1
JANUARY, 1935



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THE INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS
DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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VOLUME 70

JANUARY, 1935

NUMBER 1

A Word of Appreciation

From Elder George F. Richards, of the Council of the Twelve

In responding to the request of the editor of **The Instructor**, to write a brief article for that splendid magazine, it will scarcely be necessary for me to declare my allegiance to **The Instructor** and the great Sunday School cause which it represents, nor to assert my appreciation of the splendid work being accomplished in the Sunday Schools of the Church.

Much of my religious education was received in the Sunday School, and I have a very high regard for those who were my teachers and Sunday School officers, and a deep appreciation for what they did for me.

Thousands of faithful men and women have engaged in the Sunday School work of the Church and have passed on leaving the labor and responsibility to others whom they have been instrumental in preparing for that work, and thus the good work goes on.

As parents in Zion we are commanded to teach our children the precepts and principles of the Gospel. The Sunday Schools come to our aid

and accomplish that which we failed to do. We are greatly indebted to them for what they have done for our children and for us.

I appreciate the faithful labors of the host of men and women who have helped to make the Sunday Schools what they are today, and the large army of devoted workers in the cause at the present time, and pray God's blessing upon them all from the General Superintendency to the humblest teacher in the school.

A New Year's Greeting

We have often heard it said that "the hands of time move swiftly", and surely they seem to move more rapidly these days than ever before, though, in fact, they move no faster than they did a thousand years ago. We are but sensing the scriptural paradox that in the last days time would be shortened. But fast or slow, the years go by, each one bringing new thoughts, new circumstances, new customs, new faces. It is truly remarkable how soon we adapt ourselves to these changing conditions. "The miracles of today," says one writer, "become the commonplaces of tomorrow." And so another year has become past history, and with it many important changes have taken place, changes bringing joy and sorrow; sunshine and shadow; peace and strife, and all the various experiences and emotions that Father Time brings us on his abundant shoulders.

The Sunday School has not been an exception to the rule, for many important changes have taken place during the past year, changes both in local and general leadership. Probably the most important was the passing of President Anthony W. Ivins and the appointment of our beloved superintendent Elder David O. McKay to a high position in the First Presidency. While we regret the loss of his direct and able leadership, yet we rejoice in the fact that he will always be

ready to help in this great work, for we know his heart is in it. Under his leadership the Sunday School work made great strides.

In accepting the call to the General Superintendency, we do so with a full sense of the great responsibility placed upon us, but, in full faith that the Sunday School forces will rally to our support, and that the Sunday School cause will not step backward but will move ever forward in the glorious work of teaching the Gospel of Jesus Christ as restored in this day.

We are impressed with the thought that our work for the coming year might largely be centered in the great purpose, the increase of spirituality, through: better music, better preparation of teachers, more efficient presentation of the lessons.

With these great objectives in mind, let us enter the new year with hearts filled with sunshine and gratitude for the privilege of working in this great cause and with a holy desire to fulfil the injunction of our Lord and Master—

"Feed my sheep."

A Happy New Year to all,

GEORGE D. PYPER,

MILTON BENNION,

GEORGE R. HILL,

General Superintendency.

A. HAMER REISER,
Secretary

Sunday School Work

ELDER GEORGE F. RICHARDS

Our cover picture this month is that of Elder George F. Richards, of the Council of the Twelve, whose warm words of appreciation for the Sunday School and *The Instructor* are printed on our title page.

Elder Richards has had an unusually active life. In business and civic affairs he has

been entrusted with large interests which he faithfully and successfully served. In the Church he has come up through all the grades of the Priesthood and has filled many positions—in General Boards, Stake Presidency, Apostle, President of the European Mission, and at present, president of the Salt Lake Temple. In his younger years Brother Rich-

ards was a faithful and efficient Sunday School teacher, and as the father of a large and devoted family knows the community value of Sunday School work.

We are honored in numbering him among the sincere friends of the great Sunday School cause.

HIGH PRAISE FOR DR. WAHLQUIST'S BOOK

Following in the wake of the excellent treatise by Dr. Adam S. Bennion on "Principles of Teaching," which has had a popular appeal in the cause of Teacher-Training, has now come Dr. John T. Wahlquist's work entitled "Teaching as the Direction of Activities," especially prepared for our officers and teachers for 1934-35.

The Sunday School General Board is especially pleased that such an illuminating treatise has been prepared by another of its esteemed members. That it is appreciated, too, by educators of national repute outside our own Church is evidenced by the following commendatory letter, which we have been permitted to read, from Dr. William A. Cook, of Teachers' College, University of Cincinnati:

"A few days ago Dr. Eby handed me "Teaching as the Direction of Activities." It is profitable to either the lay or religious teacher. I congratulate you on its soundness and breadth. Those to whom it comes in distant places will have added respect for the Latter-day Saints. I congratulate you in its compactness, as a compendium of principles of teaching. You did not take five hundred pages to tell your story. Mechanically, also, it is a good piece of work. Do it some more as you have time."

It is particularly gratifying to know that our teachers are being supplied with the latest and best thought on the subject of teaching. And they who are engaged in this noble and inspiring work are entitled to the best.

NEW MEMBERS ASSIGNED

Seven new members have been added to the General Board of the Deseret Sunday School Union. They are M. Lynn Bennion, Lynn S. Richards, Dr. Gerrit de Jong, Frank L. Ostler, De Lore Nichols and Dr. Carl F. Eyring.

Lynn Bennion is instructor in the Jordan Senior Seminary and a member of the High Council of East Jordan Stake. He has been assigned to the "B" Department committee.

Lynn S. Richards is an attorney practicing in Salt Lake City and has been serving in the superintendency of the Liberty Stake Sunday School Board. He is assigned to the Gospel Messages Department Committee.

Dr. Gerrit de Jong is Dean of the College of Fine Arts at the Brigham Young University and a member of the High Council of Utah Stake. An Accomplished musician, he will serve on the Choristers and Organists department committee.

Frank Ostler, Secretary of the Utah Public Utilities Commission, formerly Superintendent of Sunday Schools of Salt Lake Stake and until recently Superintendent of Sunday Schools of Granite Stake is assigned to the "A" Department committee on the General Board.

De Lore Nichols, agricultural agent for Davis County, formerly superintendent of Morgan Stake Sunday School Board and until recently superintendent of South Davis Stake Board, will serve in the Church History Department on the Board.

Dr. Carl F. Eyring, Dean of the College of Arts and Science at the Brigham Young University and until recently teacher of the college class in the University Ward Sunday School, at Salt Lake City, is assigned to the "C" or Gospel Messages Department Committee.

TIME SCHEDULE FOR OPENING EXERCISES

Under the instructions from the Presiding Authorities the opening exercises of the Sunday School are limited to forty minutes. To comply with this order the following time schedule is suggested:

Preliminary music preceding the Sunday School (3 to 5 minutes).

Beginning of school and notices 10:00—4 minutes.

Singing 10:04—4 minutes.

Prayer 10:08—2 minutes.

Sacrament service, including Song, Prelude, Sacrament Gem, Postlude, and Administration of the Sacrament 10:10—15 minutes.

Two-And-A-Half Minute Talks 10:25—5 minutes.

Singing Practice 10:30—10 minutes.

Sunday School Class Work 10:40—45 minutes.

Priesthood Quorum Activity Group Meeting 11:25—30 minutes.

Reassembly for Closing Exercises 11:55.

It is recommended that wherever possible notices be placed on bulletin boards or on printed leaflets. This would save considerable time which might be needed to complete the sacrament service on time.

In large wards additions to the sacrament sets and increase in the number of deacons may be necessary in order to administer the Sacrament within the time limit. This matter, however, is entirely in the hands of the Bishop.

Prelude

P. MELVIN PETERSEN



SACRAMENT GEM FOR MARCH, 1935

Again we meet around the board
 Of Jesus, our redeeming God;
 With faith in His atoning blood,
 Our only access unto God.

Postlude



Woman's Department

SECOND SUNDAY, FEBRUARY 10, 1935

NANCY HANKS LINCOLN, ABRAHAM
 LINCOLN'S MOTHER

Suggested Song: "Rock Me to Sleep."

Objective: To show the willing cooperation of Nancy Hanks Lincoln.

It is suggested that the following headings be used: 1. Her willingness to follow wherever her husband might lead, 2. Her willingness to help in providing food as well as clothing, 3. Her willingness to study under adverse conditions, 4. Her willingness and eagerness to reverence God even under the most primitive conditions.

Suggested Poem: "Pioneers, O, Pioneers," Walt Whitman; "Pioneer," by Edna St. Vincent Millay.

References: "Gordy's Life of Abraham Lincoln," pp. 1 to 14.

Sandburg's "Abraham Lincoln—The Prairie Years," pp. 11 to 41.

Nearly any biography of Abraham Lincoln would give enough supplementary material for this lesson.

Suggestions for the point of view of the lesson: In these days of easy divorce and carelessness concerning the responsibilities of marriage, Latter-day Saints need to reinforce their own belief in the immortality of the marriage covenant by reading the inspiring life of Nancy Hanks, who endured every kind of hardship in a raw, uncivilized country. By contrasting the kind of work that it was necessary for her to do, it might be of interest to show how willingly she accepted the burden of house-keeping by washing, cooking, spinning, weaving the cloth, sewing, and even at times taking the rifle, with which she was familiar and killing the meat needed for her family.

Her diligence in studying and reading of the Bible might be emphasized for

the benefit of the class. She even took time to teach her husband to read and write. Her dying words are evidence of her character: Abraham, I am going away from you, and you will never see me again. I know that you will always be good and kind to your sister and father. Try to live as I have taught you, and to love your Heavenly Father.

An interesting experiment might be tried in studying the great speeches of Lincoln as a parallel to the life of Nancy Hanks as she lived it. Lincoln's statement needs to be recalled to mind: All that I am or ever hope to be, I owe to my angel mother.

Application: The mother in making the effort to stabilize her home will have immortality conferred upon her by the achievements of her children.

THIRD SUNDAY, FEBRUARY 17, 1935

MARY BALL WASHINGTON, THE MOTHER OF GEORGE WASHINGTON

Objective: To see how the courage of Mary Ball Washington in schooling her personal inclinations forwarded her son's work.

Suggested Headings: 1. Her courage to undertake the rearing of three step children; 2. Her courage to have six children of her own; 3. Her courage to assume complete charge after the death of her husband when her own children were still young; 4. Her courage to stand out against the urgent requests of both George and Lawrence that George be allowed to go to sea; 5. Her courage to face death unflinchingly without telling anyone so that she might spare any anxiety.

References: "The Mother of Washington and Her Times," Mrs. Roger A. Pryor; "Mothers of Great Men and Women," Laura C. Holloway, pp. 26-47; "The Mother of Washington," Nancy Byrd Turner.

Suggestions for the point of view of the lesson: When Mrs. Washington knew that she was afflicted with the dread disease of cancer, she used to go quietly each day to a secluded spot and offer prayers that the Lord would sustain her in her sickness that she would not tell her family and make them grieve.

Each time that she saw Washington go forth to war she stoically bore the parting, making the remark: "The mothers of brave men must be brave

women." It is interesting to contrast the attitude here with the stand she took when George wanted to become a seaman. It was not fear that made her hold him back in the latter instance or else she surely would have restrained him when it came to the matter of war. Instead she encouraged him to take his stand for what he believed to be the right.

Application: The mother who steadfastly submerges self for the good of her children liberates them so that they may achieve their destinies.

Suggested reading: The poem written by Mrs. L. N. Sigourney on the occasion of the laying of a corner-stone for the monument to Mary, the Mother of Washington.

Suggested music: A minuet or some of the negro folk songs.

FOURTH SUNDAY, FEBRUARY 24, 1935

LUCY MACK SMITH—THE MOTHER OF THE PROPHET JOSEPH SMITH

Reading: Poem on Lucy Smith, by Eliza R. Snow, in *The Instructor* for Nov., 1923, (Vol. 58.)

Music: "Do What is Right."

Objectives: To show loyalty.

- I. Loyalty of her ancestors in the Revolution.
- II. Loyalty to her husband.
- III. Loyalty to her Church.

References: *The Instructor*, Nov., 1923, "Mothers of the Latter-day Prophets," Susa Young Gates; "Joseph Smith and His Progenitors," Lucy Mack Smith.

Suggested ideas: Lucy Mack Smith gave the money her brother had presented to her at her marriage, to preserve her husband's credit. Sometimes nowadays, women ask that their husbands place property in the women's names so that when the men's credit fails, the wives can still enjoy luxuries.

Her husband's dying statement a tribute to her loyalty—"Mother, do you know that you are one of the most singular women in the world? . . . You have brought up my children for me by the fireside, and, when I was gone from home, you comforted them."

Even when Emma Hale Smith, the wife of the Prophet, turned away from the idea of a new president who was not her son, the Prophet's mother remained steadfast to the truth. She supported Brigham Young and the twelve apostles in their undertakings.

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

Make New Rolls

"In the week between the last Sunday School session of the old year and the first session of the new year, the rolls should be revised. This process is simply one of transferring names from class rolls to enlistment or excused rolls. The only names which should be thus transferred are the names of persons who have been enrolled on the class rolls, who still reside in the ward, but who have not attended Sunday School once in the last six months of the old year. The names of all such persons should be transferred to the proper class enlistment roll unless in some special cases the Bishop authorized the entry of the name on the excused roll." (New Handbook, page 107.)

The quotation above from the new Handbook is of present interest to secretaries. Many other instructions in the same section of the Handbook will be found helpful to the secretary in preparing the new rolls and in keeping them properly throughout the year 1935. We recommend that the secretaries read the entire section entitled "Sunday School Records," covering pages 105 to 110 inclusive.

1935 Monthly Report

In this department of the November issue of *The Instructor* attention was called to the changes which appear upon the 1935 monthly report forms. These changes greatly increase the value of the report to ward, stake and general Sunday School executives. Secretaries are urged to compile the reports promptly, completely and accurately and to get them into the hands of the ward superintendency, stake board and general board without loss of time.

Before the first of the year every Sunday School secretary should have received a pad of the 1935 monthly report forms. One pad contains 12 sets of reports. One set consists of an original, a duplicate and a triplicate form. The triplicate is for the ward superintendency—it should be filed and kept available for future reference after the superintendency has had opportunity to study

it. The duplicate and the original are to be forwarded to the stake secretary, who will place the duplicate in the hands of the Stake Superintendency, or will make a composite report covering every school in the stake, and keep the ward duplicates on file. The stake secretary sends all originals to the general board, where they are used for research studies into the trends and condition of the Sunday Schools of the Church.

Please count the sets of reports on the pad you received. If there are not 12 sets, notify the stake secretary at once so an additional supply can be obtained and your stock brought up to standard.

Report "Instructor" and Lessons Subscribers

Secretaries are urged to work in close co-operation with the magazine director and the Lessons agent for the purpose of keeping an accurate record of the number of officers and teachers who are subscribers to *The Instructor* and the number of pupils who are subscribers to the *Lessons*. The monthly reports call for these figures every month and comparisons with the previous month. This section of the report will be watched with special interest in connection with the effort to promote better class work.

See Superintendents' Memoranda

Page 532 of the December *Instructor* carries the items of the Memoranda for Superintendents for January and February, 1935. Secretaries are urged to read these carefully and to note what they can do to provide the superintendency with necessary facts and figures.

Amend the Minute Book

The modified order of opening exercises, which appears in detail on page 530, makes it necessary for the secretary to modify the record he makes in the minutes. Amendments can be made by drawing a line through the exercises which have been dropped from the program.

"Behold, I sent you out to testify and warn the people, and it becometh every man who has been warned to warn his neighbor."—Doctrine and Covenants, 88:81.



HOW TO START A SUNDAY SCHOOL LIBRARY

So much interest is being manifested in Sunday School libraries that we publish below an abridged report of a library project which was carried to success in the Adams Ward of Los Angeles Stake. The complete story appears in the September, 1933, issue of *The Instructor*.

Interest Aroused:

"We obtained permission to use a room exclusively for the library," reports Jay S. Grant, under whose direction the project was carried on, "had a large cabinet built in and started to organize a Ward Library. We now had a room set off in the corner of the Chapel and a bare cabinet with the exception of a few books preserved from the collection of the Mutual Reading Course. With no finances, no library equipment and with very few books and pictures we set about our task.

"Interest and enthusiasm had to be aroused and the two and one-half minute talks afforded an outstanding opportunity. The Need of a Ward Library; A Free Circulating Library for the Adams Ward; What Should a Ward Library Consist Of? What You Can Do to Help in the Organization of the Library. Such were the subjects for the two and one-half minute talks and were followed by a High Jinks or entertainment for the benefit of the library.

High Jinks—Admission Books, etc.:

"The Library High Jinks was a high class vaudeville staged in the Ward amusement hall. It was well advertised and as a price

Libraries

General Board Committee:

A. Hamer Reiser, Chairman;
Horace H. Cummings, T. Albert
Hooper, J. Percy Goddard.

of admission some contribution was to be made to the library; such as a book or books. Church magazines, pictures, library equipment or cash. Such articles as were especially needed were listed and a copy in letter form mailed to each family in the Ward.

Results:

"This event was the start of real library activities. We received 213 books, 536 magazines, numerous pictures, many pieces of library equipment and some cash. Donations have continued and at the present time the books total 639, pictures about 650 and Church magazines more than 1500. Two hundred and thirty-six persons have obtained library cards, from 30 to 50 books are borrowed each Sunday, about 2200 books have been loaned out since the organization of the library with a loss of 3 and \$13.28 has been collected in fines."

Auxiliaries Join:

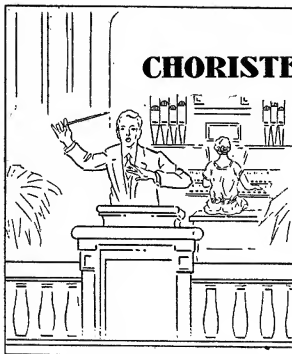
"The auxiliary organizations have shown a real interest by having a subscription of their particular magazine sent to the library." A set of the *Comprehensive History of the Church* by Roberts was added by a penny-saving campaign of an adult class. A primary class saved pennies and purchased pictures.

Staff-Responsibility:

"The Sunday School Superintendency has been given the responsibility of organizing the library but it is not merely a Sunday School library, it is a Ward Library for the benefit of the officers, teachers and members of the entire Ward. A staff of six librarians, one representing the Sunday School and one for each of the auxiliary organizations, keep the library open whenever there are meetings or other activities at the Ward."

It Can Be Done:

"We have outgrown the one small room which was doubtful we would ever make use of and are now privileged to use another room exclusively as a work room." * * * "There is now a different attitude in our Ward toward Library work than existed about a year ago and to those who are interested in organizing a Ward Library we say, 'It can be done.'"



CHORISTERS and ORGANISTS

General Board Committee:

Tracy Y. Cannon, Chairman;
P. Melvin Petersen, Vice-Chairman;
Edward P. Kimball, George H. Durham
and Gerrit de Jong.

CHORISTERS' DEPARTMENT

THE ROTE METHOD AND ITS APPLICATION
TO SONG No. 13—"BEHOLD,
'TIS EVENTIDE"

This song is to be studied in the February Union Meeting and in the Sunday Schools during March.

A conception of what is necessary as well as what is excellent in music is essential as a starting point in musical interpretation.

It should be made clear to all singers that it is only when singing is beautiful that it has a reason for being. Beauty of tone should not be reserved for state occasions; it must be insisted upon in the singing of every tone, every phrase and every complete song.

A realization of the possibility of beauty in the performance of the simplest tune, and the singer's part in bringing forth beauty, must be kept alive constantly in the minds of all. This thought inspires a desire to make a performance worth while; idealism is stirred, love of the beautiful touched and the artist's pride in work well done stimulated.

If the meaning and sentiment of each song are kept constantly before the mind of the singers, it will prove most helpful to artistic performance. Unless the song is charged with thought and feeling it collapses. This collapse into the dull and mechanical is the bane of much performance, especially the performance of large group singing. It is when thought and feeling fly out of the window that

all forms of vocal ugliness come in at the door.

All progressive teachers of music agree that learning to decipher the symbols of music, as well as to express musical thought by means of these symbols, is as educative as learning to read and write any other language. Strangely enough, this important truth is disregarded by many educators who rightly estimate the emotional and social value of music.

The intelligent musician naturally appreciates, much more than does the layman, the advantage of technical training in music. The person who has not been given the power to read music fluently is in the situation of one who has not learned to read a language. He may be able to sing, may even sing sweetly and enjoy singing, but if he cannot read music he is like a child who enjoys hearing and telling stories but who is dependent upon others for the learning of his repertoire. To know music is to know a language. The ability to read, in both cases, is the open door to new and fascinating regions.

The Sunday School song practice period is not the place, neither is there sufficient time at that period, to teach people to read music. Because so many people cannot read music it has become necessary to resort to the method of teaching by rote.

What is the "Rote Method"? It is nothing more nor less than learning by imitation.

It is recommended that a mixed quartet be assembled to sing the practice of No 13 in Union Meeting and in each Sunday School. This quartet is to serve as a model for imitation by all the singers and should therefore give great care to word pronunciation, rhythm, voice quality, pitch, tempo, interpretation, dynamics, etc. In other words, a perfect

rendition should be the objective. Each member of the quartet should be able to sing any section, phrase, or the whole of his part without the aid of the other members.

After the atmosphere for the song to be learned has been created the first step is to have the quartet sing the complete song as nearly perfect as possible. Next the quartet, under the direction of the chorister, should sing a phrase, the group repeating by imitation. All the phrases should be similarly learned and united consecutively until the whole stanza is completed.

It is generally expedient to teach words and music together as the interest is greater if the words are strung upon a pretty melody or tune.

The foregoing procedure should be developed in the February Union Meeting thereby insuring perfect preparation for the song practice in the Sunday Schools during the month of March.

It should be understood that rote singing can be successfully taught without using a quartet, but it is quite apparent that the procedure outlined in this lesson has several distinctive advantages.

ORGANISTS

EFFECTIVE ORGAN-PLAYING THROUGH COOPERATIVE DISCUSSION (Separate Session)

The 1935 Union Meeting work is outlined for conjoint sessions of choristers and organists, except for three of the meetings at which times the organists will consider by themselves certain material that relates wholly to their work. In these three sessions the organists are requested to be prepared to play for the assembled group, under assignment from the stake organist, pieces representative of the various types of music used in their respective wards and receive constructive suggestions from the group concerning the quality and appropriateness of the music rendered and on the artistry of its performance.

The procedure is as follows: At least one week before the Union Meeting the stake organist is to assign several ward organists to play in the stake meeting of

organists samples of the selections they use in their wards. Some should be assigned to play the preliminary devotional music, others to play the sacramental music, certain ones to play the sacrament gem music, and one or two to play marches.

After each number is played, the group should discuss the music itself, regarding its musical quality, its practicability, its appropriateness. If, for example, a march has been played, the group might discuss its rhythmic design under the following headings, in the form of questions:

Is it definite?

Can the children march to it?

Can the adults march to it?

Is it dignified?

Is it written in a measure signature that is appropriate for Sunday School?

Concerning the music:

Is it dignified?

Is it melodious?

Is it appropriate?

It would not be amiss for the assembled group to march around the room as the march is being played. Its defects would then very soon become apparent. Try it!

In seeking suggestions for the improvement of the organists' rendition of each number played keep in mind the following:

Is the piece within the organist's technical equipment?

Has the organist practiced it sufficiently to make its rendition technically correct?

Is the phrasing correct?

Is the registration well managed, colorful and musical?

Is the rendition expressive, full of variety and interest?

Does the music, as performed, create the desired mood?

In offering suggestions for correction of errors in performance, remember that they must be given in kindness, with diplomacy, and in a spirit of helpfulness. Do not spend much time in discussing the mistakes that are made by the organists, rather direct attention as to how the music might be more effectively played. Give to all comments a positive inflection and make each session as ideally helpful as possible.

-Teacher-Training-

General Board Committee:
John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman.

SCHEDULE FOR FEBRUARY, 1935

February 3. Chapter XII. Measuring Results in Religious Instruction.

February 10. Chapter XIII. Lesson Planning.

February 17. Review of Unit II. (See text, page 151.)

February 24. Chapter XIV. Classroom Routine.

Note: The above schedule is for classes started on October 14, 1934. If the schedule is rigidly followed the course will be completed on April 14, 1935. See the October issue for the complete schedule. Citations are to Wahlquist, *Teaching as the Direction of Activities*.

Classes in Teacher-Training may be started in February. By omitting Directed Observations and Reviews, the course can be completed in June. There are approximately twenty lessons.

State Superintendents are urged to start classes in Stakes not being served, and in regions not being reached by the present classes.

THE NECESSITY OF STUDENT ACTIVITY

The success of the February class sessions is dependent upon the amount and quality of student-activity. Class members should be urged: (1) to make some new-type objective tests (illustrated in the text); (2) to complete a lesson plan for a specific lesson (see the model in the text, page 144f; and, (3) to direct, or at least to assume some responsibility for the review of Unit II (for suggestive activities see the text, page 151f).

The class members may need spe-

cific rules for constructing new-type tests. Call to your aid a professional teacher who can render such assistance. Spend a portion of the class hour making objective tests. *Have students take and discuss the examples given in the text, p. 133f.*

Devote adequate time to the specific steps in *Lesson Planning*. The 1935 Stake Conventions will contain an audio-visual demonstration on this subject. If possible, the class leader should see this demonstration before treatment of the lesson. The following stakes will have their Annual Conventions before February 10, 1935: Mount Ogden, Ogden, Utah, Salt Lake, Ensign, Granite, Grant, North and South Davis, North Weber, Oquirrh, Cottonwood, Hollywood and Los Angeles.

Specific plans for the review of Unit II are given in the text, p. 151f. *Do not omit the review, unless absolutely necessary.* It should serve to clarify all questions regarding methods of teaching.

CLASSROOM MANAGEMENT

Chapter XIV, Classroom Routine, discusses a topic of great importance. There may be some question as to whether the techniques described can be carried into a religious classroom. It is the author's contention that the church situation demands even more routine than that prevalent in the day school. Furthermore, such routine can be so tactfully handled that no one can take offense. Note the fine list of selected references, page 161. *Treatment of Chapter XIV should be preceded by a review of the Unit.*



Unions

Under Direction of the Teacher-Training Committee.

Topic: The Problem-Project Method.

References: Dr. John T. Wahlquist, *Teaching as the Direction of Activities*, Chapter VI, and Selected References, page 77. For the relation of the project to motivation, see Edwin L. Shaver, *The Project Principle in Religious Education*, and Mason Crum, *The Project Method in Religious Education*.

The Problem-Project Method has two distinct advantages; it serves to create interest, to motivate the work; it insures more initiative and independence in pupil activity.

The most common criticism by Europeans of American education is that the American, with his subjection to the textbook and the teacher assignment, is given little opportunity to direct his own research and still less to choose his own problems to be investigated.

Nowhere can such independence and initiative be of greater importance than in religious education. Without it only indoctrination can result; with it, the pupil arrives at correct conclusions and enters upon right conduct because of his own sound judgment, independence of action, and right will.

Problem-solving simulates life situations. Life is largely one problem after another; in religion, it is a series of choices between lines of conduct that must be made. What better preparation can the Sunday School give than to teach the pupil to solve independently and effectively the problems of the religious life as they are and will be presented to him.

The task of the teacher is to be more active than ever and yet keep in the background. He must be skillful in raising the problem or still better in getting the pupils to see the problem, to feel perplexed or to feel a challenge calling forth their best efforts; and then he must unobtrusively, yet unflinchingly, guide them through perplexity and doubt until as a result of their own independent work and initiative they arrive at the correct solution.

The greater the extent with which the pupils may be made to assume responsibility and have a voice in the method

and program leading to the solution of the problem, the better. Community of effort should be focused on the solution of the problem and not on the teacher. As a result, pupils will give undivided attention to the work in hand and their attitude toward moral and religious problems—their own problems—will be favorable.

According to Dewey, the problem is the starting point of all thought. There is a new factor and the old set-up will not take care of it. For instance, the boys are given some pigeons. How shall they house and take care of them? How to get the lumber and build a pigeon-house? How to get the house into position, etc.? Boys will move forward to the solution of such problems with untiring interest and unremitting industry.

The task of the teacher is to organize the work on a problem-solving basis, leaving as much of the organizing and planning as possible to the students themselves. Then, he must devise means of keeping them in a state of uncertainty as they proceed toward the solution.

An objection to the problem-solving method has been raised that it results in the repetition of subject matter. This however is advantageous. The ability to use the same set of facts in new situations is a valuable asset. Moreover it provides for a review.

The following may suggest the manner of organizing material of Church history as a series of problems to be solved:

How did the Prophet come to have the First Vision?

How did the Church come to be organized?

What is the distinctive useful purpose of a church?

What are the needs of a priesthood, a priesthood organization, and how are they met in the Church? etc.

It is well to define the problem clearly and to keep it in mind. The search for the solution may take one of two forms: it is desired to arrive at a general conclusion from the examination of particular cases: individual cases are examined, a conjectured solution is arrived at, more

(Continued on page 20)

"I am come
that they might
have life, and
have it more
abundantly."—
John 10:10.



Gospel Doctrine

For members of the Melchizedek Priesthood and Men and Women over 20 years of age, not otherwise assigned.

General Board Committee:

George M. Cannon, Chairman; Robert L. Judd, Vice-Chairman; Frederick J. Pack, Mark Austin.

LESSONS FOR MARCH

FIRST SUNDAY, MARCH 3, 1935

LESSON 7. THE MASTER'S INDIGNATION

Objective: The aim here is to show that indignation, as a characteristic of Jesus, is sometimes necessary.

Outline of Lesson:

- I. Quotation from Matthew.
- II. Militant sainthood.
 - a. Woes pronounced against powerful hypocrites.
 - b. Money changers driven from Temple.
- III. Moral grandeur of Jesus.
 - a. His indignation (motive of).
 - b. His sympathy.
- IV. A Soul of Prodigious Power.
 - a. Jesus not a sentimentalist.
 - b. Stevenson on Christ.

In this lesson we are dealing with the attitude of the Savior toward hypocrisy, insincerity, and graft. These evils are no less rampant and no less reprehensible in our day than in His. The object of this lesson is to create a militant attitude toward these evils.

Hypocrisy, which manifests itself in bluff, adulteration, policy, diplomacy, and any form of artificiality is defined as, the false pretense of moral excellence—either as a cover for actual wrong or for the sake of the credit and advantage attached to virtue—the feigning to be what one is not.

This evil was conspicuous among the critical and pious Pharisees. Pharisaism has come to be a synonym of hypocrisy. Sincerity is the very ground-work of honest and primary element in every cannot be established, and confidence cannot be established and confidence sustains the world. Insincerity is the very opposite.

Graft is defined as self-advancement or profit by unfair means, as through political or official connection, a steal or a swindle.

CONCERT RECITATION

(Matthew, Chapter 18, Verse 10)

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my father which is in heaven."

Annas, the crafty and sanctimonious high priest built up a finely articulated system of graft in Jerusalem by which he and his co-conspirators profited immensely. No beast would be accepted for sacrifice that was not purchased from a designated dealer in the Temple court, and all Jews were compelled to change their money for a special temple currency so that in two ways this grafting system worked. Thus they mulched the poverty stricken worshipers and profited enormously on the piety of the people.

The question may be asked, "How do you harmonize the depths and vehemence of his indignation as shown in this lesson with His meek and sympathetic nature?" This question deserves a careful answer. In the first place let us state again that no personal indignity aroused his resentment. He endured with sublime fortitude all that was heaped upon Him. On the other hand his love for His fellows was boundless and His devotion to his Father's cause was complete. And any sin or weakness or anything that was against the progress or happiness of men He assailed. He hated sin. He knew its sources and its results but He did not hate the sinner. Any violation of principle or any attack on the cause which He proclaimed challenged at once His defense.

Why did not the multitude in the Temple resist the Master? He was alone and armed only with a whip of cords? The answer in the words of Farrar is:

Because sin is weakness; because there is in the world nothing so abject as a guilty

conscience, nothing so invincible as the sweeping tide of a Godlike indignation against all that is base and wrong.—Farrar's *Life of Christ*, p. 101.

QUESTIONS

Discriminate between "Anger" and "Indignation." (See dictionary, or, preferably a book on synonyms.) Give instances and illustrate each. Is it anger or indignation that actuates us on most occasions? Is anger ever justified? Explain. Is indignation? Look carefully at the situations in which Christ shows indignation, and then judge whether he was justified.

SECOND SUNDAY, MARCH 10, 1935

LESSON 8. THE MASTER'S LOYALTY.

Texts: Sunday School Lessons (quarterly) No. 8; The Four Gospels.

Objective: To show the Master's loyalty to His Father's will, and to inspire loyalty for the same cause in the hearts of men.

Suggested Outline:

- I. Quotation from Matthew.
- II. The great soul-struggle.
 - a. Loyalty of Moses to Israelites.
 - b. Jesus' loyalty to mankind.
- III. Supreme experience of loyalty.
 - a. The crucifixion.
 - b. Talmage on
- IV. Loyalty defined.
 - a. Royce's definition of
 - b. Implications of this definition.
 1. In church.
 2. In society.

Lesson enrichment: The teacher might show that the Savior, who is the judge of mankind, suffered everything the flesh is heir to. There is no physical torture, no mental suffering, no agony of soul that men endure (except the agony and remorse of a sinner), which He did not experience, and consequently He was able to temper justice with mercy; and through it all, He gave to us a supreme example of loyalty to His Father's will.

Among other sources, we submit some examples of loyalty:

Josiah Royce, of Harvard University, in his *Philosophy of Loyalty*, defines loyalty as "the whole-souled, thoroughgoing practical devotion of a person to a cause," and gives as an example of perfect loyalty a circumstance that happened in the English House of Com-

mons in 1642. Charles I sent to the House, requesting the arrest of certain of its members who were in opposition to him. The speaker appealed to the ancient privileges of the House, which gave that body jurisdiction over its own members, and forbade their arrest without its consent. The conflict between the royal prerogative and the House privilege was definitely set forth. Enraged at this answer the king appeared in person the next day with his soldiers. He marched directly to the Speaker's chair, read the names of the persons whom he desired arrested and, addressing the Speaker, asked if he could see the persons in the House. The Speaker was forced to choose between the cause of the king and that of the House. As a loyal subject how could he best make answer to his sovereign? He fell to his knees and said, "Your Majesty, I am Speaker of this House, and being such, have neither eyes to see, nor tongue to speak, save as this House shall command."

In the lesson, reference is made to Nathan Hale! We supply additional facts. In the early morning hours of Sunday, Sept. 22, 1776, when Nathan Hale stood upon the fatal ladder, the British officer, Cunningham, who was about to execute him, tauntingly demanded his dying speech and confession. The hero heeded not the words of his executioner, but looking calmly on the spectators, said in a clear voice, "I only regret that I have but one life to lose for my country." These immortal words meant a great deal to his country's cause.

We supply this ancient but classic example of loyalty:

In 1386, the famous battle of Sempach, Arnold Winkelreid made for himself a name which has endured in song and story. Duke Leopold of Austria, marching at the head of a picked body of troops, clad in armor and bearing long spears, undertook to capture Zurich. A small body of Swiss, a mere handful, went out to meet him. They faced him on the field of Sempach. Shoulder to shoulder the Austrians rushed in a solid, steel-clad mass, their long spears held before them, and hurled themselves upon the Swiss, sixty of whom were slain before a single Austrian fell. Then out sprang Arnold Winkelreid. "I will make

the way for you, comrades!" he cried, "Take care of my wife and children." He leaped upon the enemy, with arms widely outspread, and gathered into his own body the points of all the spears within his reach. The Swiss rushed over the dead body of their countryman and into the opening made in the Austrian lines. Through the inspiration of this act of loyalty on the part of their comrade, the Swiss won a great victory and Arnold Winkelreid an immortal name.

QUESTIONS

1. What is meant by loyalty?
2. Is there any real loyalty except to what is right and true?
3. Does Loyalty preclude a looking at the "other side," or having a critical attitude, taking the word "critical" in its proper sense?
4. Is loyalty incompatible with intelligence?
5. That is, does it involve any degree of blindness?
6. Does loyalty imply that one must sanction, or approve of, things that are questionable?
7. What is the test of loyalty?

THIRD SUNDAY, MARCH 17, 1935

LESSON 9. THE MASTER'S FRIENDSHIP.

Texts: Sunday School Quarterly, Lesson 9, and the Four Gospels.

Objective: To show the value of friendship.

Suggested Outline:

- I. Quotation from John.
- II. Universal love.
 - a. Jesus loved all men.
 - b. This is shown in his prayers.
- III. His love for His disciples.
 - a. Qualities that make for friendship.
 - b. Relationship of Peter to Christ.
- IV. Jesus calls disciples friends.
 - a. "Servants" the customary term.
 - b. Disciples' rise to "friends."
 - c. Need of friendship.

Lesson Enrichment: The Master in his attitude toward his disciples gave us the most perfect example of this priceless quality. The teacher might point out that aside from His love for mankind universally, there existed a very intimate and individual love between Him and His disciples; that this friendship was a great factor in transforming His disciples into strong and devoted men, and that the right kind of friends are the most priceless treasures one can possess. Ref-

erence could be made to the friendship that existed between David and Jonathan, Joseph Smith and his brother Hyrum, Joseph F. Smith and Charles W. Nibley. Class can furnish other examples. The Savior in His attitude towards His disciples illustrates perfectly what real friendship means.

Frank Crane in speaking of friendship says:

Very few people are able to resist the steady sunshine of friendliness. If you would have friends, you must show yourself friendly. Just keep friendly and good-natured. It will create an atmosphere around yourself in which it will be pleasant to live and in which you will be much happier at your work.

Bruce Barton, speaking of the Master, says:

No other public character ever had a more interesting list of friends. It ran from the top of the social ladder to the bottom. Nicodemus, the member of the supreme court, had too big a stake in the social order to dare to be a disciple, but he was friendly all the way through, and notably at the end. Some unknown rich man, the owner of an estate on the Mount of Olives, threw it open to Jesus gladly as a place of retirement and rest. When he needed a room for the last supper with his friends, he had only to send a messenger ahead and ask for it. The request was enough. And in the last sad hours, when the hatred of his enemies had completed its work and his body hung lifeless from the cross, it was a rich man named Joseph—a rich man who would have sunk into oblivion like the other rich men of all the ages except for this one great act of friendship—who begged the authorities for his body, and having prepared it for burial laid it in a private tomb.—*The Man Nobody Knows*, P. 69-70.

What are the qualities shown in the life of the Master upon which friendship is built?

Here are some of them:

1. Fidelity—that quality that never wavers, that is constant, that can be relied on in times of adversity and disappointment. There are people that you instinctively trust—you know their loyalty is unwavering; that your reputation and your very life is safe in their keeping.
2. Unflattering Honesty—An honesty that will not condone an evil in a friend's life when it is hard to tell him the truth. (See Mark 8:33)

3. A Constant Solicitude for one's welfare, an eagerness to protect one's interests and promote his welfare in every way possible. (See Matt. 28:20)

4. A Sacrificial Devotion—that supreme quality that leads a man to lay down his life, if need be, for his friends.

These virtues and characteristics are admirably manifest in the attitude of the Master toward His disciples.

The graces of friendship should be exhibited in the home.

A father may be a provider, a disciplinarian, but fatherhood is never perfectly fulfilled until a bond of friendship exists between him and his children.

The warm and compelling friendship of the Master towards his disciples is the kind that calls forth undying loyalty.

QUESTIONS

1. Distinguish between acquaintance, friendship, and love, as these relate to persons.

2. In what ways may friends influence us for good or bad?

3. Why does the Lord so often, in the *Doctrine and Covenants*, refer to His children as "friends"?

4. Is it a good thing, or a bad, to cultivate friendships?

5. How may this quality be cultivated?

6. What does Jesus mean when He says, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations"? (Read the context.) Luke 16:9.

FOURTH SUNDAY, MARCH 24, 1935

LESSON 10. THE MASTER'S LOVE FOR CHILDREN

Texts: Sunday School Lesons (quarterly), No. 10; The Four Gospels.

Objective: To show the Master's love for the home and children and his appreciation of motherhood.

Suggested Outline:

- I. Quotation from Matthew.
- II. Trend of World's Regard for Women and Children.
 - a. Treatment of, in Christ's time.
 - b. Treatment of Jesus toward
- III. His love of family and friends.
 - a. Jesus and His mother.
 - b. His early home life.
- IV. He blesses children.
 - a. At the marriage feast.
 - b. Attitude toward children.
- V. Jesus' injunction respecting adults.
 - a. Occasion for remark.
 - b. Childhood, the ideal.

Lesson Enrichment:

"No woman who turned to him was sent away disconsolate. The sorrow of the widow of Nain made Him sorrow, so that He brought to life her dead son; the prayers of the Canaanite woman, although she was a foreigner to Him, wrought on Him to cure her daughter; the unknown woman which had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift herself, was cured, although it was on the Sabbath day and the rulers of the synagogue cried, Sacrilege! In the first part of His wanderings He cured Peter's wife's mother of fever and the Madgalene of evil spirits. He brought to life the daughter of Jairus, and cured that unknown woman who had suffered for twelve years from a bloody flux.

"The learned men of His time had no esteem for women in spiritual matters. They tolerated their presence at the sacred festivals, but they never would have thought of teaching high and secret doctrines to any woman. * * * Jesus on the other hand did not hesitate to speak to them of the highest mysteries. When He went alone to the well of Sichar, and the Samaritan woman, who had had five husbands came there, He did not hesitate to proclaim His message to her, although she was a woman and an enemy of His people."—Papini's *Life of Christ*—Page 222.

The question naturally arises, how can we reconcile his attitude toward women and children with this statement: "If any man cometh unto me, and hate not his own father, and mother, and wife and children, and brother, and sister, yea and his own life also, he cannot be my disciple." (Luke 14:25) Is this not the explanation? He puts hating his own life in the same class with hating his family. Is He not making the test of discipleship a surrendering of all that is most precious of earthly possessions? If so this is not a depreciation of the family or a belittling of the home; on the contrary, it is exalting both. He is using the strongest and most appealing comparison possible. He is saying that not even the tenderest and most endearing relationship must stand between a man and his allegiance to the Kingdom of God. He is putting self-sacrifice in its most difficult form and by this very comparison he is exalting the home.

QUESTIONS

1. Why is the home called the "basic unit of society"?

2. What would happen, do you think, if the home were disrupted?

3. Be specific.

4. What do we mean when we speak of a home as being "disrupted"?

5. What is it that disrupts the home?

6. Which of these can we avoid, and which not?

7. What can we do to make the home relations agreeable to all?

8. Be specific.

FIFTH SUNDAY, MARCH 31, 1935

LESSON 11. THE MASTER'S LOVE FOR REPENTANT SINNERS

Texts: Sunday School Lessons (quarterly), No. 11; The Four Gospels.

Objective: To teach God's love for repentant sinners.

- I. Quotation from Luke.
- II. Estimate placed upon—
 - a. Sermon on the Mount.
 - b. The Lord's prayer.
 - c. Parable of the Prodigal Son.
- III. Canon Farrar's tribute.
 - a. The father.
 - b. The prodigal son.
- IV. Reward of Faithfulness.
 - a. In the case of the son.
 - b. In cases generally.

Lesson Enrichment: The teacher might note that in this beautiful lesson the Master employs the family unit as a means to teach the Gospel. Much of his teaching was done around the table. He constantly accented the great doctrine of the Fatherhood of God and the Brotherhood of man. In the parables referred to in this lesson the individual is made infinitely valuable just as he is in a family. The importance of repentance and the beauty of forgiveness are most impressively taught in this immortal story. Here fatherhood at its best is exemplified.

Select some good reader, preferably from the class, and have the parable read aloud. It will only require two or three minutes. This would make an attractive public reading. Call attention to what Farrar says concerning the literary merit of this parable.

Referring to it he said:

Where, in the entire range of human literature, sacred or profane, can anything be

found so terse, so luminous, so full of infinite tenderness—so faithful in the picture which it furnishes of the consequences of sin, yet so merciful in the hope which it affords to amendment and penitence—as this little story?—*Life of Christ* (P. 230.)

For discussion select some high points in this parable:

"When he came to himself," what does that mean. Does every boy have that experience?

Compare the attitude of this boy toward his father:

- (1) When he went away from home,
- (2) When he came back.

Describe the meeting of the father and the son. Why did not the father upbraid the boy for his mistakes? Explain.

Show from the following quotation that the repentant sinner is not given preference over the righteous soul who resists sin.—Luke 15:28-32:

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answereth said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all that I have is thine.

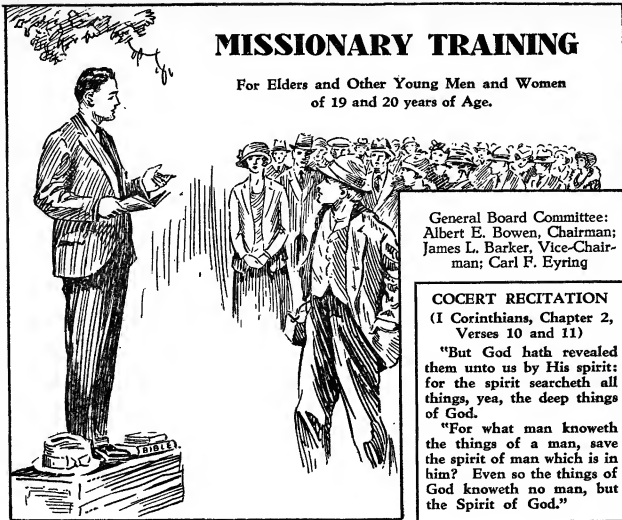
It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

QUESTIONS

1. What is forgiveness?
2. Comment on the common phrase, "I'll forgive this, but I'll never forget it!"
3. What is our customary attitude toward those, even in our own family, who do wrong?
4. Of whom should we think, in the case of wrongdoing, the wrongdoer or the wronged?
5. Why?
6. Of whom does God apparently think, in a similar situation?
7. Which is the easier to do—to repent or to forgive?
8. Should the parable be called the "Prodigal Son" or the "Forgiving Father"?
9. Where is the emphasis in each case?

MISSIONARY TRAINING

For Elders and Other Young Men and Women
of 19 and 20 years of Age.



General Board Committee:
Albert E. Bowen, Chairman;
James L. Barker, Vice-Chairman;
Carl F. Eyring

COCERT RECITATION (I Corinthians, Chapter 2, Verses 10 and 11)

"But God hath revealed them unto us by His spirit: for the spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

LESSONS FOR MARCH

FIRST SUNDAY, MARCH 3, 1935

LESSON 7. THE NEED OF A RESTORATION.

Text: Sunday School Lessons (quarterly), No. 7.

Supplementary References: *A Century's Change in Religion*, by George Harris.

Objective: A restoration was needed.

Suggested Outline:

- I. Ideas that had been unduly emphasized or changed had had an unhappy influence on the thought and manners of the world.
 - a. Love had been stressed. Purgatory and the possibility of eternal damnation came to be stressed—fear was decisive. Such an idea of the severity of God made for severity of treatment of insolvent debtors, prisoners, the insane, and of the weak and unfortunate in general, and did nothing to alleviate or abolish slavery.
 - b. Personal salvation was stressed. The

stress of personal salvation as apart from the salvation of one's fellows made for individual selfishness and for lack of sympathy.

- II. Men no longer knew the form and purpose of the ordinances of the Church.
 - a. The belief of some that the sacrament was for the forgiveness of sins caused people to attach too little importance to personal betterment and effort.
 - b. The doctrines of supererogation in the Catholic Church and of predestination among the Calvinists when they did not have the effect of (a. above), produced severe, rigid, unsympathetic men and women.
- III. The Doctrine and Organization of the Primitive Church had been lost.
 - a. Man could not invent an organization superior to that given by the Lord, hence the need that it be restored—moreover there is no reason for believing that any change had been authorized.
 - b. All right action is based on a foundation of truth, hence the necessity of a restoration of the true doctrine.
- IV. The authority to perform the ordinances of the Church had been lost. The ordinance of baptism solemnizes a cove-

nant entered into between the baptized and the Lord. Without the Lord's authority, it is worthless, likewise all other ordinances.

Enrichment Material—

All men are sinful, have a depraved nature, sinned in Adam and fell with him. The consequence of sin is everlasting punishment. Man cannot save himself. The Almighty God who is Father, Son, and Holy Spirit, had mercy on sinners, and having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the state of sin and misery and to bring them into a state of salvation by a Redeemer. Christ offered Himself up a sacrifice to satisfy Divine justice and reconcile us to God. Justification is an act of God's free grace wherein He pardoneth all our sins and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone. Such, in substance, was the belief generally held by the American churches.—*A Century's Change in Religion*, George Harris.

I select this period also because a large part of it is within the recollection of many now living. Indeed, those discoveries and influences which have, or are supposed to have, modified religious beliefs, have come upon us chiefly within the last fifty years. I do not mean that religious beliefs and practices were stationary for eighteen hundred years, or during the first half of the nineteenth century, but that the changes of the last fifty years are more marked than those, we may almost say, of all the time preceding.—*Ibid.* Introductory.

Slowly, but broadly and profoundly, religion developed from narrowness to universality, from individualism to society, from the Sovereignty to the Fatherhood of God.—*Ibid.*, P. 26. See quotations from Catholicism (*Ibid.*) pp. 29-32.

The movement away from the belief in predestination, in the sinful nature of man, in inherited sin or the sin of Adam, in the damnation of infants, and the introduction in arbitrary election, the belief in the efficacy of sudden revivals, the present practice of giving representation to laymen, and the shifting of emphasis from the bondage to the freedom of man,—these modifications and others, according to Harris, have taken place in the last hundred years.

"A change has occurred which is not so much a relinquishment of the divinity as a recovery of the humanity of Christ, and so

a better conception of his person."—*Ibid.*, 87.

Conversion is of two kinds, direct and indirect. We are constantly made aware of direct conversion by the baptism of converts. And though we are not so apt to think of indirect conversion, we need to remember that when truth and error meet, error must eventually be vanquished. All of the changes mentioned by Harris are in the direction of error towards truth, and all of them towards truths the Prophet Joseph Smith had given to the world before 1845.

SECOND AND THIRD SUNDAYS, MARCH 10 AND 17, 1935

LESSONS 8 AND 9. THE RESTORATION

Text: Sunday School Lessons (quarterly), Nos. 8 and 9.

Supplementary References: Joseph Fielding Smith, *The Essentials of Church History*; John Henry Evans, *Joseph Smith: An American Prophet*; *History of the Church*, Vol. I; Roberts, *A Comprehensive History of the Church*, Vol. I.

Objective: The truth concerning the personality of God, the doctrine and the organization of the church, the authority to act, the priesthood—were had by revelation, and could have been obtained in no other way.

Suggested Outline:

- I. Opposition to the Prophet—boy and man.
 - a. Difficult to explain unless prompted by Evil One.
 - (1) Compare opposition to Primitive Church.
 - (2) Compare opposition to Church before introduction and after abolition of polygamy.
- II. Evidence of surrounding circumstances.
 - a. Tells father—tells others.
 - b. A mere youth stands against ridicule and opposition for a period of ten years.
 - c. Originality—not to be expected in a youth.
 - d. Has confidence in characters—gives copy of characters to be submitted to Prof. Anthon.
- III. Period of training.
 - a. Why the Lord did not call a learned minister instead of an unschooled youth.
 - b. Why training necessary.
- IV. Restoration of truth.
 - a. What truth restored before organ-

- ization of Church in 1830.
- b. Why necessary.
- V. Restoration of Priesthood—of authority.
- a. Necessary.
- b. Restored in only way possible.
- VI. Evidence that restoration was genuine.
- a. Prophecy—"good and evil spoken of."
- b. Restores authority and "common consent" as in Primitive Church.
- c. Witnesses—"witness" of Holy Spirit promised.
- VII. The truths that were restored before the organization of the Church in 1830. Withstand attack—Atheistic—Of other churches—Harmonize with Scriptures and historical facts of Primitive Church.
- VIII. No motive for falsification.
- a. No money.
- b. No praise or human possibility of fame.
- c. No probability of wielding power over fellows.
- d. One explanation possible—he told the truth.
- IX. No other conceivable way in which restoration could have been accomplished.

Lesson Enrichment:

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself. However, it was nevertheless a fact that I had seen a vision. I have thought since, that I felt much like Paul, when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to the last breath, that he had both seen a light, and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me.—*History of the Church*, vol. I, p. 7.

Atheists have directed attacks against the churches. Some of these have been directed against vulnerable points in the beliefs of the churches and the creeds have had little or no defense against them. When directed against the beliefs of the Church of which Joseph Smith was the earthly founder, because directed against errors or insufficiencies not found in his teachings, they are quite harmless. Is it possible to suppose that one who died comparatively young, who, though a diligent student, had relatively little time for study, and who passed his life on the frontier, could have formulated, himself, a series of doctrines so impregnable against attack? One or two examples of such attacks are given here. Those who desire may look for others and note that in every case the only answer that need be made to these attacks is a simple clear statement of the doctrines of the Church.

A famous atheist says, "We have not yet been told why God created the world." In explaining the relationship between His children and our Father in Heaven, in telling us of our pre-existence and of the creation of this earth for our further experience and development and the securing of a body, Joseph Smith has told us why God created the world as a part of His plan for our advancement.

The same writer says, "Why did God needlessly create evil?" In asking this question, he is repeating an old objection of the atheists. Their argument is, God created the world out of nothing. He was all powerful and could create such a world as He desired. The world He created is a world of suffering and sin. If an all-powerful watch maker had made a clock, would you blame the clock if it did not keep time or would you blame the clock maker? Joseph Smith taught that God did not create the world out of nothing, but organized it out of existing elements; that He did not create the intelligence of man. What God did do was to provide an opportunity for man to progress and grow and become as He is.

Again, the same writer says, "As a matter of dogma, Socrates will surely be damned for the crime of not having been a Christian before the time of Christ. . . ." Joseph Smith taught that

though everyone would finally be judged according to the gospel of Jesus Christ, according to his works, nevertheless those worthy would rise in the first resurrection and all would have a chance to hear and accept the gospel, either in this life or in the spirit world, that "there was no crime of not having been a Christian before the time of Christ."

The atheist asks, "If there ever was a revelation, why was it not complete and definitive?" That is, why wait until the time of the Savior to give the gospel? Joseph Smith answers, the Lord did not wait. He gave the gospel to Adam. Because of man's disobedience, it has been necessary to give more than one dispensation of the gospel, but all that is left incomplete or imperfect on earth in the work of man's salvation will be completed in the period of the millennium.

The atheist objects, "Is a miracle something which . . . reverses the laws of nature?" Joseph Smith answers everything is done according to law.

All other objections are answered in the same way by a simple statement of the revealed doctrine.

FOURTH SUNDAY, MARCH 24, 1935

LESSON 11. OUR RESPONSIBILITY.

Text: Sunday School Lessons (quarterly), No. 11.

Objective: *To preach the gospel is our greatest privilege and, at the same time, our greatest responsibility.*

Suggested topics for short talks:

Evils in the world due to selfishness.

How does selfishness lead to war?

What would the world gain materially if it lived the gospel?

What would we gain if we lived the gospel better?

Early linguistic monuments of Eastern Europe and Western Asia that are tracts of the Early Church.

The reaction of early leaders of the Church on receiving the Gospel: Brigham Young, the Pratts, Wilford Woodruff, etc. See Jensen's *Biographical Encyclopedia*, and other biographies.

The reaction of parents or grandparents on receiving the gospel.

Paul and his responsibility.

Joseph Smith and his responsibility.

My privilege and my responsibility.

The Essence of the Spirit of the Gospel.

Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance; And how great is the joy of the soul that repenteth. Wherefore, you are called to cry repentance unto this people; And if it so be that you shall labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold, you have my gospel before you, and my rock and my salvation. . . . Take upon you the name of Christ, and speak the truth in soberness; And as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.—D. and C. 18:10-22. See also D. and C. 7.

FIFTH SUNDAY, MARCH 31, 1935

REVIEW

Unions

(Continued from page 11)

cases examined, new conjecture if need be, followed by examination of new cases, etc., until final solution is arrived at. If it is the application of a previously demonstrated generalization to a particular case, recall known facts that may serve as conjectured solution, formulate inferences, verify them, reformulate, etc., until final conclusion is reached.

Train students in patient search for data, in accuracy, in painstaking care not to overlook anything essential. Let

them learn that the only sure basis for thought is a solid foundation of fact.

Union Meeting: Twenty minute talk in general assembly on the problem-project-solving method.

Departmental supervisors should ask teachers to prepare the plan for the application of the problem-project-solving method to one of the lessons for the coming month, and then develop such a plan in the departmental session of the Union Meeting.

Gospel Messages

THE APPLICATION OF RELIGION TO LIFE

Course C—For Priests and Young Men and Women of 17 and 18 years of age

General Board Committee:

Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman, and Lynn S. Richards.

LESSONS FOR MARCH

Lesson Titles

January lesson helps were published in *The Instructor* without titles. They should be named as follows: No. 1. "Preparing the Mind"; No. 2. "Stage of the Human Drama"; No. 3. "More about the 'Stage'". For February the titles should be changed to agree with those in the quarterly, as follows: No. 4. "The Actors in the Drama"; No. 5. "Why the Drama is Enacted"; No. 6. "The Plan of the Drama". For March, the titles as here published are correct.

FIRST SUNDAY, MARCH 3, 1935

LESSON 7. THE PROLOGUE TO EARTH LIFE.

Text: Sunday School Lessons (quarterly), No. 7.

References: Milton, John, *Paradise Lost*; Whitney, O. F., *Elias* (1914); *Compendium* (1879), p. 179 ff.; Talmage, J. E., *Articles of Faith*; Widtsoe, J. A., *Rational Theology* (1915), p. 29 ff.; Anderson, Nephi, *Added Upon; Pearl of Great Price*.

The teacher will of course be familiar with the subject matter of this lesson. Mormon literature generally is replete with references to pre-existence. It should be borne in mind that our knowledge is at best fragmentary, and we can only reconstruct what probably took place, on the basis of scriptural reference.—Says Widtsoe (*Rational Theology*, p. 29):

Through the veil of forgetting we see but dimly our pre-existent condition. The Gospel student does not really concern himself, greatly, with the details of the life before this one; so much needs to be done in this life that he is content with the great outlines of pre-existent life, which may assist him to understand the eternal journey of intelligence. Of the primeval condition of man

little is known. He found about him many forces, operating in diverse ways, and to control them, and thus to sense joy, he began to study them. The story of that early day of striving for the greatest goal has not been told to mortal man.

A number of poets have voiced their faith in pre-existence. The most famous and most specific is the poem of Wordsworth.

Milton pictures the battle of heaven in his *Paradise Lost*:

It might prove exceptionally interesting to a class to have Milton's account read. At any rate, students should be encouraged to read *Paradise Lost*, as well as Elder Whitney's poem, *Elias*.

Discussion

1. Is it logical to believe in a life before this one? Is there any fundamental difference between such a belief, and a belief in the hereafter?

2. It is apparent that the ante-mortal life has passed beyond our control. We cannot do anything about it, as we can with this life and the one to come. Of what value, is belief concerning life? Does it help, for instance, to give meaning to life here?

SECOND SUNDAY, MARCH 10, 1935

LESSON 8. THE CURTAIN RISES—CREATION.

Text: Sunday School Lessons (quarterly), No. 8.

References: The teacher will, of course, be familiar with the Biblical account of Creation. It is suggested that in order to be able to meet the questions of the class, many of whom are coming in contact with scientific knowledge through their school work, the teacher almost consult standard text-books on geology, astronomy, and related

fields, and that articles under those headings in *Encyclopedias* be consulted. It cannot be urged too strongly in preparation for this lesson and the one to come that the teacher read the sermon by the late Dr. James E. Talmage, "The Earth and Man," published in the *Deseret News*, November 21, 1931. It was reprinted in pamphlet form and distributed widely by the Church. Some of your local Church authorities may possess a copy. The subject is also treated by another Latter-day Saint scientist, Dr. F. J. Pack of the University of Utah. His book, *Science and Belief in God*, previously referred to in this series of lessons, contains a chapter on the creation of the earth, pp. 126-141, which will be found very helpful on this subject.

As to the time of earth's creation Dr. Talmage says (*Earth and Man*, p. 3):

Any question as to when that beginning was is largely futile because unanswerable. In the first place we have no time unit by which to measure back through the ages to the time at which, so far as the earth is concerned, time began.

Years are as inadequate in any attempted survey of the stages of earth development as are miles to the astronomer who would span the distances of interstellar space. He speaks in terms of light-years, such unit being the distance traversed by a ray of light speeding on at the rate of approximately 186,000 miles per second throughout a year.

Secondly, we are without information as to what stage of earth development is indicated by "the beginning." And what is a beginning in nature? At best it is but a new start in advance of what had passed up to that point of time; and every beginning is an ending of what went immediately before, even as every consummation is a commencement of something greater, higher, and therefore superior to the past.

And again (p. 4):

According to the conception of geologists the earth passed through ages of preparation, to us unmeasured and immeasurable during which countless generations of plants and animals existed in great variety and profusion and gave in part the very substance of their bodies to help form certain strata which are still existent as such.

The oldest, that is to say the earliest, rocks thus far identified in land masses reveal the fossilized remains of once living organisms, plant and animal. The coal strata, upon

which the world of industry so largely depends, are essentially but highly compressed and chemically changed vegetable substance. The whole series of chalk deposits and many of our deep-sea lime-stones contain the skeletal remains of animals. These lived and died, age after age, while the earth was yet unfit for human habitation.

As to the method of creation of the earth, men have elaborated several explanations to account for known facts. The first one to attract wide attention was that of a Frenchman, Leplace, who in 1796, announced the *nebular hypothesis*. He held that the solar system was once a gaseous sphere and through cooling it left rings. The particles of matter in these "rings" were gradually assembled into bodies which we call the planets. Next came the *planetesimal hypothesis*, conceived by Professors Chamberlain and Moulton of the University of Chicago. They maintained that the origin of the planets took place when the predecessor of our sun was disrupted and great bodies of material were thrown out into space. The rotation and gravitation of the remainder of the sun caused it to form a spiral nebula out of the material which remained within its influence. There is much detail in these respective hypotheses which the teacher who has an acquaintance with the subject can supply.

Discussion Questions

1. Are these hypotheses the final answer to the question as to how the earth was created, or may we expect that further truth on this subject will be forthcoming in the future?
2. Is it right that man should seek to understand how the creation took place? Is it expected that he sometime will be able to control the processes of creation? What does it mean to say that man is perfectible?

THIRD SUNDAY, MARCH 17, 1935

LESSON 9. THE MIRACLE OF MIND.

Text: Sunday School Lessons (quarterly), No. 9.

References: Ivins, President A. W., "Address to the Seminary Teachers" as reported in the *Deseret News*, November 10, 1934; Pack, F. J., *Science and Belief in God*; Talmage, Dr. J. E., *Earth and Man*. (See Lesson 8).

The reader should keep clearly in mind

that the search for the origin of man is not a question as to whether or not Deity is the author of his existence. On the other hand, the question is merely one of *how* man reached his present state of development. The Biblical account of creation furnishes the information that man was *formed* of the dust of the ground, but it provides no clue as to the means employed in bringing him into existence. The doctrine of the anthropoid origin of man is not opposed to belief in the imminence of God; it simply attempts to explain the way in which nature operates. (Pack, *Science and Belief in God*, p. 196).

Mormonism teaches the doctrine of continuous development. The word "evolution" insofar as it means progress, characterizes the Mormon belief in the infinite perfectibility and growth of man. There is no limit to the knowledge that man can some time acquire. It is important that we encourage the search for truth, because in that search lies the hope of our continued growth, and our exaltation. "No man can be saved in ignorance." "Man is saved no faster than he gains knowledge."

The knowledge we have of many things pertaining to our life on this earth is fragmentary and incomplete. If it were not so, our sojourn here would not have the meaning for us that it does have. There are those who think that in the world to come marvelous changes will suddenly take place in us, so that we will possess unusual power, beyond anything we showed promise of possessing here. This is scarcely in harmony with our principle of individual responsibility. It always comes back to the question of our own willingness to pay the price for our own development, in the continued exercise of our minds and bodies. It requires unremitting effort.

So with our knowledge of these matters we have been discussing. Mankind is engaged in a ceaseless search for facts which will help clear the mystery. Some day, his search will be rewarded. He will possess full knowledge about many things which are mysteries to him today. This is in harmony with our principle of progressive revelation.

Incidentally, here is the word of a contemporary writer on the question of continued revelation (Mather, *Science of God*, p. 42):

Nor should we think that revelation was completed when the last documents in the Bible had been compiled. John of Patmos was not the last inspired writer the world has seen. Witness the biblical record itself. "Ye shall know the truth and the truth shall make you free," not "I have here given you all the truth, and you are now free." "When he, the spirit of truth, is come, he will guide you into all truth," not "I have told you everything you need to know and all is now revealed." The Biblical scriptures are but a part of the greater library which records the success with which men have discovered the nature of the universe, the character of spiritual energy, the qualities of life.

And again, he says (pp. 26-28):

Our World is vast, beautiful, and impressive; yet are we not satisfied with it. We know that there is much room for improvement; we yearn for a better world in which all men may have more abundant opportunity to live a more truly satisfactory life. If our symbol holds good, two things are prerequisite to the attainment of that better world. We must know the regulations which control the mechanism so that we will have full power over the machine; we must select the right goal toward which to steer Our World and find the right road thither. The first involves the training of the human intellect and the extension of the scientific method of research until all the intricacies of our physical environment are discovered. The second involves the training of the human heart and the extension of the spirit of brotherhood until all our selfish interests are subjugated by the desire for the welfare of all men everywhere. Neither the trained intellect nor the loving heart can "save the world" alone; both are needed, else humanity must fail. The problems of life are not yet solved. Still do we know only in part. The new world revealed by modern science flings a challenge to meet which man must summon every resource of mind and heart and soul.

Discussion Question

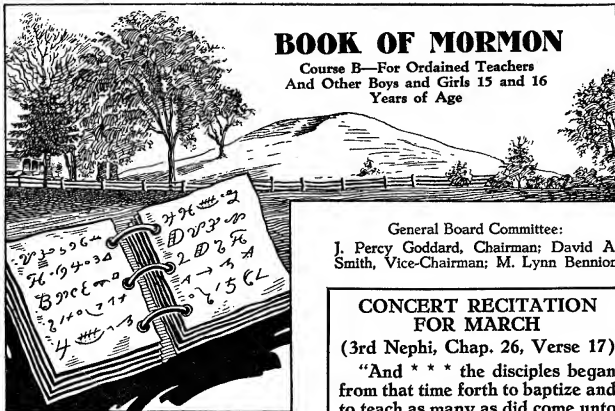
1. Compare the statement of Mr. Mather with that of Brigham Young cited in the first lessons of the course.

FOURTH SUNDAY, MARCH 24, 1935

LESSON 10. MAN'S RECOGNITION OF GOD.

References: Consult the pamphlet by Dr. James E. Talmage, *God Is*, Radio Address, January 5, 1930. Also articles

(Continued on page 37)



BOOK OF MORMON

Course B—For Ordained Teachers
And Other Boys and Girls 15 and 16
Years of Age

General Board Committee:

J. Percy Goddard, Chairman; David A. Smith, Vice-Chairman; M. Lynn Bennion

CONCERT RECITATION FOR MARCH

(3rd Nephi, Chap. 26, Verse 17)

"And * * * the disciples began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost."

LESSONS FOR MARCH

SUGGESTIONS FOR TWO AND ONE-HALF
MINUTE TALKS FOR MARCH, 1935

- I. Baptism is Necessary. Based on Lesson No. 6.
 - a. Baptism Taught by John the Baptist.
 - b. Accepted by Jesus. (See Matt. 3: 13-16.)
 - c. Taught by Jesus to Nephites. (Mosiah 18:1-21.)
 - d. Restored through Joseph Smith. (See Doc. and Cov. 20:71-74.)
- II. The Sacrament Instituted by Jesus That We Might Remember Him. See Lesson No. 7.
 - a. Instituted by Jesus. (See Matt. 26: 26-28.)
 - b. Given to Nephites by Jesus. (See 3rd Nephi 18:1-12.)
 - c. Restored in Last Days. (See Doc. and Cov. 20:75-79.)

FIRST SUNDAY, MARCH 3, 1935

LESSON 7. JESUS INSTITUTES THE SACRAMENT AMONG THE NEPHITES.

Texts: Sunday School Lessons (quarterly), No. 7; 3rd Nephi 18:1-14; 20: 1-9; Moroni, Chaps. 4 and 5.

Objective: To teach that the sacrament prayers have a real purpose and significance.

Supplementary Materials: 1st Cor. 11:

23-26; Mark 14:22-26; Doc. and Cov. 27:2; 59:9-12; 20:38-40; Doc. and Cov. 27:2-4; 89:5-6; Acts 20:7; Moroni 6:5-6; Roberts, *New Witness for God*, Vol. 3; p. 488; Joseph F. Smith, *Gospel Doctrine*, pp. 252-256; Talmage, *Jesus the Christ*, pp. 596, 730, 733 and 735; Widtsoe, *Discourses of Brigham Young*, pp. 264-268; Talmage, *Articles of Faith*. See Index under "Sacrament of the Lord's Supper." Evans, *Heart of Mormonism*, Chapter 18.

Suggested Outline:

- I. Jesus Meets With Disciples.
 - a. To partake of Feast of the Passover.
 - b. Introduces Sacrament. Teaches its purpose.
- II. Jesus Introduces the Same Ordinance to the Nephites.
 - a. Teaches Nephites in Detail.
 - b. Gives Nephites Form of Prayer to be Used.
- III. Jesus Reveals the Ordinance to Joseph Smith. Teaches it in Detail.
- IV. The Prayers have a Real Purpose and Significance.

The teacher will do well to spend just enough time on the introduction of this sacred ordinance among the Nephites to establish the fact of that introduction, and the purpose thereof.

The purpose can be more fully and clearly established through a discussion of the significance of the prayer, the exact form of which was given by Jesus both to the Nephites, and later to Joseph Smith.

The question will arise as to why we use water instead of wine. See the references above to the Doc. and Cov. The following from Discourses of Brigham Young will help:

In the days of ancient Israel, while in the land of Palestine, they were not blessed so profusely as we are with the crystal streams from the mountains. They were in the habit of drinking a great deal of wine, and among the few who have continued to inhabit that land, this habit I believe has been kept up to the present time. It is a wine country. But the Lord has said to us it mattered not what we partake of when we administer the cup to the people, inasmuch as we do it with an eye single to the glory of God; it is then acceptable to him. Consequently we use water as though it were wine; for we are commanded to drink not of wine for this sacred purpose except it be made by our own hands. P. 267.

Regarding the prayer itself we quote the following from *New Witness for God*, Vol 3, p. 489:

Of this formula I have already said what Archdeacon Paley has said of the Lord's prayer, when appealing to its excellence as evidence of its divine origin—"For a succession of solemn thoughts, for fixing the attention on a few great points, for suitability, for sufficiency, for conciseness without obscurity, for the weight and real importance of its petitions, this prayer is without an equal." Its composition in excellence arises far above any performance that Joseph Smith could be considered equal to, and, in a word, carries within itself the evidence of a divine authorship. Such passages as these need no argument in support of their divine origin. We may trust entirely to the self-evidence which breathes through every sentence. A Campbell's mockery against such passages amounts to nothing.

Have pupils, prepared in advance, read the two prayers.

SECOND SUNDAY, MARCH 10, 1935

LESSON 8. CHRIST CONFERS THE PRIESTHOOD UPON HIS NEPHITE SERVANTS.

Texts: Sunday School Lessons (quar-

terly), No. 8; Alma 13; 3rd Nephi 11:19-28; 12:1-2.

Objective: To teach that the Priesthood and its Power come first in the Church of God.

Supplementary Materials: Widtsoe, *Discourses of Brigham Young*, pp. 201-234; Smith, *Gospel Doctrine*, pp. 168-250 (see especially p. 686); Hebrews 7:11-17; Psalms 110:1-4; Roberts, *New Witness for God*, Vol. 2, pp. 151-154; Vol. 3, pp. 456, 466-471; Talmage, *Articles of Faith*, pp. 204, 216, 493; Talmage, *Jesus the Christ*, pp. 552, 768; Evans, *Joseph Smith—An American Prophet*, Sec. 67; 1st Nephi 12:6-10; 2nd Nephi 6:2-3; Mosiah 18:18; Mosiah 23:15-18; Alma 13:1-13; Helaman 8:18; 3rd Nephi 7:25; 19:4.

Suggested Outline:

- I. The Priesthood.
 - a. What it is.
 - b. By whom bestowed.
 - c. On whom bestowed.
- II. Priesthood known to and held by Old Testament Prophets.
- III. Bestowed in Last Days.
 - a. On Joseph Smith and Oliver Cowdery.
 - b. Aaron—by John the Baptist.
 - c. Melchizedek—by Peter, James and John.
- IV. Bestowed by Power of God on Early Nephites.
- V. Priesthood Given to Nephite Apostles by Jesus.
- VI. Priesthood Necessary in Church Organization. Holds Power and Authority.
 - (1) Of Organization.
 - (2) Of Government.

There are so many references given that the teacher will not need additional suggestions here. The point to have always in mind is that where there is no Priesthood, there can be no church of God, for it is only through his duly authorized and ordained servants that God leads and guides his church and its organizations. Have members of the class read some of the most appealing passages, especially those which give the form used in the ordaining of men to the Priesthood. Have some of the boys explain what their Priesthood means to them and the activities in which it permits them to officiate.

QUESTIONS

1. What priesthood really means?
2. Why does the Church have ordinances?
3. What, in other organizations (a society, fraternity, a government, for instance) correspond to ordinances in religion?
4. Are these ordinances possible without some one to perform them?
5. Explain. Name the main ordinances of the Church.
6. If religion were of human origin alone, would priesthood be necessary?
7. Why?

THIRD SUNDAY, MARCH 17, 1935

LESSON 9. THE MISSION OF CHRIST
MADE KNOWN TO LEHI BY THE
POWER OF THE HOLY GHOST.

Texts: Sunday School Lessons (quarterly), No. 9; 1st Nephi 10:11-12; 11:1-36.

Objective: To teach that the Holy Ghost is the Power by which God's truths are taught.

Supplementary Materials: Talmage, *Jesus the Christ*, pp. 603, 702; Talmage, *Articles of Faith* (see Index under Holy Ghost, and "Spiritual Gifts"); Joseph F. Smith, *Gospel Doctrine*, pp. 73-79; Widtsoe, *Discourses of Brigham Young*, pp. 46-48; 1st Nephi 12:6-10; and verse 18; 2nd Nephi 26:12-14; 32:1-5; 3rd Nephi 12:2; Moroni 10:4-7.

In the Discourses of Brigham Young, pp. 248-249, we find two paragraphs that will help you in the presentation of this lesson. Use them.

Suggested Outline:

- I. Jesus Promises the Comforter to His Disciples. Holy Ghost poured out upon Disciples on Day of Pentecost.
- II. The Holy Ghost the Teacher of Ancient Prophets.
- III. The Holy Ghost taught Lehi regarding the coming of Christ.
- IV. The Gifts of the Holy Ghost.
- V. The Holy Ghost given to God's Church in the latter days.

All of the young men and women in this class have no doubt been baptized and confirmed, and will have had the gift of the Holy Ghost conferred upon them.

This power has various gifts. Discuss them with the class. Have class mem-

bers read the passages in the *Book of Mormon* as referred to in the "Supplementary Helps."

How may we enjoy the gift which has been conferred upon us? By what power should we teach the Gospel of Christ? (See Doc. and Cov., Sec. 88.)

Doctrine and Covenants 42:12-17 says:

And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.

And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my scriptures is given.

And as ye shall lift up your voice by the Comforter, ye shall speak and prophesy as seemeth me good;

For, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son.

QUESTIONS

1. Have you ever heard of one person suffering in the place of another?
2. Relate the circumstances.
3. Might this be done more than it is?
4. In what way did Jesus suffer for us?
5. Explain.

FOURTH SUNDAY, MARCH 24, 1935

LESSON 10. JESUS TEACHES THE
FATHER'S CONCERN FOR
HIS CHILDREN.

Texts: Sunday School Lessons (quarterly), No. 10; III Nephi 13:4-34.

Objective: To teach that God is our Loving and Solicitous Father.

Supplementary Materials: Joseph F. Smith, *Gospel Doctrine*, pp. 78, 37, 498, 71; Talmage, *Articles of Faith*—Note on p. 528 (this note will be very helpful to the teacher); Same as above—Chapter 2; Widtsoe, *Discourses of Brigham Young*, pp. 37-48; Job 38:4-7; Gen. 1:26-27; 1st Cor. 8:4-6; Enos 1:13; Matt. 6:9-13; Matt. 5:16, 45, 48; Moses 1:1-8.

Suggested Outline:

- I. The Earth Created—
 - a. First; spiritually.
 - b. Second; materially.
- II. Prophets of God Teach.
 - a. Fatherhood of God Taught—
 - (1) By ancient prophets.
 - (2) By Jesus.
 - (3) By modern prophets.

The teacher should keep in mind that this lesson is closely related to the next lesson which will treat the brotherhood of Jesus and man.

Our souls cry out to a spiritual father, even as our physical and material make us depend upon our earthly father. What a wonderful doctrine, one that teaches us that the God of this earth is our father, a father whom we can approach with the assurance that we can obtain a hearing, and the knowledge that the same father is merciful and even indulgent to his children who try to serve him.

Suggest to your chorister that the song "Oh My Father," be sung on this Sunday. Assign pupils to learn and recite short passages which emphasize the objective of this lesson. Some such references are given under your suggestions of supplemental helps. The pupils may be able to find other suitable scripture passages.

See the following songs in the L. D. S. Hymn Book: Numbers 151, 197, 250, 256, 314, 336, 380 and 412.

President Chas. W. Penrose in number two of his "Rays of Living Light," says:

The greatest religious teacher among man was Jesus, the Nazarene. In his personality God was manifest in the flesh. He revealed Deity to humanity. He showed that God was in reality the Father of the spirits of men. He proclaimed that he was in the beginning with God; that he came forth from God, and would return to God, and that all mankind were his brethren, made in the image of God and part of his eternal family. This present God as actually and literally "Our Father which art in heaven." It takes away the mystery with which false faiths have enveloped the Supreme Being, beclouding the minds of men, and making God utterly incomprehensible. Jesus taught that his Father and our Father is a personal being, man being in his likeness, Jesus himself being in his express image. He taught also that he was sent into the world to save mankind, and

bring them back to the Father's true Christian religion, therefore, combines faith in Jesus Christ the Son, with faith in God the eternal Father. Christ further taught the existence of a divine spirit, proceeding from God, to enlighten the souls of men; that is, the Holy Ghost, by which the mind and will of God may be made known to man, and by which holy men chosen of God have been inspired in different ages to declare his word.—*Scrapbook of Mormon Literature*, Vol. I.

FIFTH SUNDAY, MARCH 31, 1935

ANSWERS TO REVIEW QUESTIONS FOR FIRST QUARTER

1. It was said to be the chalice or cup that contained the wine passed to the disciples when Jesus introduced the Sacrament.
2. Sir Galahad.
3. They searched for wealth and power.
4. Jesus said that we should "seek first the Kingdom of Heaven."
5. We can find many of these in the *Book of Mormon*.
6. He depended upon the power of God.
7. By engaging in a worthy cause and praying to God.
8. Their prison walls were destroyed and their captors were slain.
9. By the blood put on the door posts in obedience to God's command.
10. They were the faithful sons of Lamanites who had joined the Church of Christ.
11. They had obeyed the teachings of their mothers.
12. By using his wealth to help the less fortunate, and remembering that God made its acquirement possible.
13. They turn to God and religion.
14. Through baptism by immersion.
15. Baptism was instituted among the Nephites by Jesus Christ.
16. When Jesus visited them after his resurrection.
17. The exact words were given by the Savior.
18. The higher or Melchizedek, and the lesser or Aaronic.
19. It is the power or authority to do God's work on the earth.
20. All who have received baptism at the hands of one holding the proper authority.



SUGGESTIONS FOR TWO AND ONE-HALF
MINUTE TALKS FOR MARCH, 1935

- I. The Birth of Jesus. (Refer to lesson No. 4 for material.) Choose points of most interest to the class.
 - a. Entrance to Bethlehem.
 - b. Difficulty in finding lodging.
 - c. Accommodations in the Khan.
 - d. The Birth of the Savior.
- II. The Visit of the Shepherds, or Wise Men or both.
 - a. The shepherds visited by an angel.—Read message.
 - b. They go to Bethlehem.
 - (1) Do honor to the babe.
 - (2) Glorify him.
- III. The Wise Men see a Star.
 - a. They follow it.
 - b. It leads to Jerusalem.
 - c. They visit Herod.—His concern and request.
- IV. Wise Men go to Bethlehem.
 - a. Visit Mary and babe.
 - b. Honor the babe and present gifts.

The teacher or supervisor or parent will assist the pupils assigned in the proper preparation of the talk, but avoid writing it; let the pupil prepare the details and give the talk in his own language.

FIRST SUNDAY, MARCH 3, 1935

LESSON 7. JESUS VISITS JOHN THE
BAPTIST AND IS BAPTIZED.

Texts: Sunday School Lessons (quarterly), No. 7; Matt., Chap. 3; Luke 3:1-22.

New Testament

Course A—For Deacons
And Other Boys and Girls 12, 13 and 14
Years of Age

General Board Committee:
T. Albert Hooper, Chairman;
Frank L. Ostler.

CONCERT RECITATION FOR
MARCH, 1935

(Luke, Chapter 3, Verse 16)

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."

Objective: To teach that obedience to all God's laws is necessary as evidenced by Jesus' request for baptism and God's pleasure therewith.

Supplementary Materials: Kent—*Life and Teachings of Jesus*, pp. 57-65; John 1:15-34; Mark 1:1-11; Geo. Adam Smith—*Historical Geography of the Holy Land*, pp. 312-317; Weed—*A Life of Christ for the Young*, Chap. 12; Rae—*How to Teach the New Testament*, pp. 41-45; Talmage—*Jesus the Christ*, pp. 121-127; *Bible Dictionary* under "Baptism"; Battenhouse — *The Bible Unlocked*, pp. 320-321; Farrar — *Life of Christ*, Chap. 8; Browne—*The Graphic Bible*, p. 125.

Suggested Outline:

- I. John appears in Judea.
 - a. Lives a simple life.
 - b. Preaches repentance.
 - c. Baptizes repentant sinners.
- II. Jesus Comes to John.
 - a. Asks for baptism.
 - b. John demurs.
 - c. Jesus cites necessity for compliance.
- III. Is baptized by John.
- IV. The Holy Ghost descends upon Jesus.
- V. God Acknowledges Jesus as His Son.

Dummelow's or Gore's *Bible Commentary* will help you in the preparation of all these lessons. Locate Judea on your map.

The Savior's acceptance of John's baptism confirms his right to preach and to baptize.

Papini in his *Life of Christ* says:

He went to John that the prophecy of the precursor might be fulfilled. His kneeling down before the prophet of fire was a recognition of John's quality of true announcer, of his worth as a loyal ambassador who has done his duty who can say now that his work is finished. Jesus submitting Himself to this symbolical investiture really invests John with the legitimate title of precursor.

Jesus, about to begin a new epoch of His life, His true life, bore witness by His immersion in water to His willingness to die, but at the same time to His certainty that He would rise again. He did not go down to the Jordan to cleanse Himself, but to show that His second life was beginning and that He will not die, but only seem to die, just as He only seemed to be purified by the waters of Jordan.

Battenhouse in his *Bible Unlocked* says:

As a symbol of spiritual rebirth the baptism of Jesus was of no special importance. His life had given no sign of moral taint. He had from the beginning lived in intimate fellowship with God. The desire to do the Father's will had from the first been an impelling element in his nature. It was to bear testimony to his faith in John's message, and to assume his own part in bringing the prophet's ideal to an immediate realization, that Jesus now presented himself for the ceremony.

The teachers will have much material on the mode of baptism but the following from Kent in *The Life Teachings of Jesus* will be helpful:

Immersion of the entire man was doubtless the type of baptism which John employed, for it is adapted to his spirit and purpose. He sought by word and symbol to bring about in each man, not partial but complete moral purification.

SECOND SUNDAY, MARCH 10, 1935

LESSON 8. JESUS TRIUMPHS OVER
EARTHLY TEMPTATIONS.

Texts: Sunday School Lessons (quar-

terly), No. 8; Matt. 4:1-11; Luke 4:1-13.

Objective: To teach that Christ increased in power after his baptism and proved His right to the Messiahship by successfully withstanding evil.

Supplementary Materials: Talmage—Jesus the Christ, pp. 127-135; Papini—Life of Christ, pp. 61-68; Farrar—Life of Christ, Chap. 9; Weed—Life of Christ for the Young, Chap. 12; Rae—How to Teach the New Testament, pp. 45-50; The Bible at a Glance, p. 32.

Suggested Outline:

- I. The Sojourn in the Wilderness.
 - a. To be alone.
 - b. To be near to God in contemplation of His work.
- II. The Temptations.
 - a. To physical appetites.
 - b. To applause.
 - c. To power.
- III. Jesus' Victory.

This lesson has many possibilities. The teacher will probably not be able to teach all of the objectives that will suggest themselves. But remember, the principal thing is, that Christ withdrew from men and drew near to God; he then taught the beautiful lessons that the things of the world are of little moment when compared with the Kingdom of God. He showed us the way to withstand temptation, and bids us follow.

The *International Bible Dictionary* says about the Jewish Fasts—page 195: "Private occasional fasts are recognized in one passage of the law—Num. 30:13. The instances given of individual fasting under the influence of grief, vexation or anxiety are numerous.

The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food. (Esther 4:16) On other occasions there appears to have been only a restriction to a very plain diet. (Dan. 10:3.) Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their heads and went barefoot. (I Kings 21:27; Nephi 9:1; Ps. 35:13.)

"The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, afflicting the soul."

In discussing the temptations the teacher can easily draw upon the experi-

ences of the pupils. The first one calls for the satisfying of hunger. All boys and girls know how difficult it is to refrain from eating when they are really hungry. The second one involves what the boys and girls call "playing to the gallery." Every one likes to be seen doing some wonderful act or performing some athletic stunt. The temple was no doubt near that part of the city where many people would be on the street. If Jesus should cast Himself down and be unhurt, the people would applaud and declare Him a God. The third involves power, ownership, and leadership. The boy wants to be captain of the team, the girl wants to be the leader of her group. That is the trait that Satan appealed to in the last temptation.

Have some of the pupils read in the class the dynamic answers given by Jesus.

Rae in his book among many other helpful comments says as follows: "3rd Temptation addressed to His sense of having a mission. What was His mission? To win the world to God. And Satan suggested a way of achieving this—a good end by bad means! If only He would adopt the hopes and expectations of the people and come out as a worldly conqueror He would win their support. This was the temptation Mohammed yielded to. But Jesus saw the real way to win the world was by the way of love. This has been proved true. It is by His cross Jesus has won His world wide empire."

This book is very helpful to teachers. We recommend Rae, *How to Teach the New Testament*.

THIRD SUNDAY, MARCH 17, 1935

LESSON 9. JESUS AND THE FIRST DISCIPLES.

Texts: Sunday School Lessons (quarterly), No. 9: John 1:29-51.

Objective: To teach that a testimony of the divinity of Jesus and the truthfulness of his gospel comes through a willingness to follow him and to be obedient to his call.

Supplementary Materials: John 1:19-29; Farrar—*Life of Christ*, Chap. 10; Talmage—*Jesus the Christ*, pp. 138-144;

Weed—*A Life of Christ for the Young*, Chap. 13; Dummelow—*One Volume Commentary*, p. 777; Smyth—*A People's Life of Christ*, Chap. 3; Kaye—*Teachers' Guide for 1934*.

Suggested Outline:

- I. John Preaches.
 - a. Declares his own mission
 - b. Declares mission of Jesus.
 - c. Bears testimony of Jesus' divinity.
- II. Two disciples desire knowledge.
 - a. Follow Jesus.
 - b. Bade "Come and see."
 - c. Their visit with Jesus.
- III. Andrew declares Christ to Simon.
 - a. Simon visits Jesus.
 - b. Jesus names him Cephas.
- IV. Jesus calls Philip.
 - a. Philip brings Nathaniel.
 - b. Jesus' declaration to Nathaniel.
 - c. Nathaniel's testimony.
 - d. Jesus' promise to Nathaniel.

These men, all, after a personal visit with Jesus, could declare with John the Baptist that Jesus was the Savior of the world. They had studied, they had followed Jesus, and when he said, "Come," they obeyed. Thus comes testimony—through desire to know, and obedience to the call.

James E. Talmage in a note in *Jesus the Christ* says, "Come and See"—"The spirit of our Lord's invitation to the young truth seekers, Andrew and John, is manifest in a similar privilege extended to all. The man who would know Christ must come to Him, to see and hear, to feel and know. Missionaries may carry the good tidings, the message of the gospel, but the response must be an individual one. Are you in doubt as to what that message means today? Then come and see for yourself. Would you know where Christ is to be found? Come and see." (p. 151)

Have pupils read the testimonies as given by John the Baptist, Andrew, Philip, and Nathaniel in the first chapter of John.

The five disciples readily accepted the call. They were all righteous men, no doubt thoroughly acquainted with the scriptures and the promises of a Messiah. All except Nathaniel had been following John the Baptist and would be ready to receive the higher teachings of the Master, and when Jesus bade

them come they recognized the voice of authority and followed.

Commentators generally agree that the Nathanael of this lesson is the Bartholomew heard of later in the New Testament. *The International Bible Dictionary* says (page 435):

Nathanael (God has given), a disciple of Jesus Christ, concerning whom, under that name at least, we learn from scriptures little more than his birth place, Cana of Galilee, John 21:2, and his simple, truthful character. John 1:47. The name does not occur in the first three Gospels; but it is commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: St. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. St. Matthew, Matt. 10:3, St. Mark, Mark 3:18, and St. Luke, Luke 6:14, all speak of Bartholomew, but never of Nathanael. But the identification was not made till about the 9th century, and it may not be correct. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon.

Dummelow in his *One Volume Bible Commentary*, page 777, says:

Preliminary call of five Apostles, Andrew, John, Peter, Philip, and Bartholomew (peculiar to Jn.) This account, so far from conflicting with the (later) call described Mt. 4:18, Mk. 1:15, (cp. Lk. 5:1), really removes a difficulty, for it shows how the Apostles came to obey the final call to follow Jesus so readily. After their preliminary call, described here, the Apostles loosely attached themselves to Jesus as learners, but did not leave their homes and occupations. Afterwards when further intercourse had strengthened their hope that He was really the Messiah, they left all and followed Him.

FOURTH SUNDAY, MARCH 24, 1935

LESSON 10. JESUS ATTENDS A WEDDING AT CANA.

Texts: John 2:1-11; Sunday School Lessons (quarterly), No. 10.

Objective: To teach that evidences of the power and divinity of the Savior are available to and recognized by those who have faith and obey his teachings.

Supplementary Materials: Farrar—*Life of Christ*, Chapter 11; Papini—*Life of Christ*, pages 141-144; Kent—*The Life and Teachings of Jesus*, pp. 93-108; Tal-

mage—*Jesus the Christ*, p. 144; *Bible Dictionary*—any good one; Dummelow—*The One Volume Commentary of the Bible*, p. 777; Smyth—*A People's Life of Christ*—Chapter IV.

Suggested Outline:

- I. Wedding at Cana.
 - a. Nature of Celebration.
 - b. Hosts' obligations.
- II. Jesus and His disciples attend. Approval of the celebration.
- III. Success of Festivities Jeopardized.
 - a. Jesus appealed to.
 - b. His answer to his mother.
 - c. His command to the servants.
 - d. Making of the wine.
- IV. Significance of Act.
 - a. Effect upon guests.
 - b. Effect upon disciples.

Farrar in his *Life of Christ* (p. 133), says:

Whether the marriage festival lasted for seven days, as was usual among those who could afford it, or only for one or two, as was the case among the poorer classes, we cannot tell; but at some period of the entertainment the wine suddenly ran short. None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair. They would have felt it to be, as in the East it would still be felt to be, a bitter and indelible disgrace.

Some contend that Jesus' answer to His mother, on this occasion showed disrespect. Farrar clears this up for us as follows (p. 135):

"Woman, what have I to do with thee?" The words at first sound harsh, and almost repellent in their roughness and brevity; but that is the fault partly of our version, partly of our associations. He does not call her "mother" because, in circumstances such as these, she was His mother no longer; but the address, "Woman" was so respectful that it might be, and was, addressed to the queenliest; and so gently that it might be, and was, addressed at the tenderest moments to the most fondly loved. And 'what have I to do with thee,' is a literal version of a common Aramaic phrase, which, while it sets aside a suggestion and waives all further discussion of it, is yet perfectly consistent

with the most delicate courtesy, and the most feeling consideration.

Papini says (page 141 of his *Life of Christ*):

"Jesus liked to go to weddings. For the man of the people who very seldom gives way to lavishness and gayety, who never eats and drinks as much as he would like, the day of his wedding is the most remarkable of all his life, a rich passage of generous gayety in his long, drab, commonplace existence. Wealthy people who can have banquets every evening, moderns who gulp down in a day what would have sufficed for a week to the poor man of olden times, no longer feel the solemn joyfulness of that day. But the poor man in the old days, the workingman, the countryman, the Oriental who lived all the year round on barley-bread, dried figs and a few fish and eggs, and only on great days killed a lamb or a kid, the man accustomed to stint himself, to calculate closely, to dispense with many things, to be satisfied with what is strictly necessary, saw in weddings the truest and greatest festival of his life. The other festivals, those of the people and those of the Church, were the same for everybody, and they are repeated every twelfth month; but a wedding was his very own festival and only came once for him in all the cycle of his years.

You will find some helpful material on miracles on page 411 of *The International Bible Dictionary*; or any other good Bible dictionary under "Miracles." Use your Sunday School Library and the map of Palestine showing the journeys of Jesus. You'll need it every Sunday for the next several weeks. Read Farrar's *Life of Christ*. It will help you enrich your lessons. You will find in the *Key to Theology*, by Parley P. Pratt, the Latter-day Saint point of view on miracles.

FIFTH SUNDAY, MARCH 31, 1935

ANSWERS TO REVIEW QUESTIONS FOR THE FIRST QUARTER, 1935

1. They looked for a Messiah who should be their King and free them from their troubles.
2. They lived in Palestine.
3. That the King might be the son of one of their daughters.
4. He was a worthy Priest who officiated in the Temple.
5. He became dumb.
6. He blessed John and prophesied of the mission he should perform.
7. Gabriel visited Zacharias in the Temple, and Mary in a humble cottage.
8. That she should become the mother of the promised Savior and that his name should be Jesus.
9. They went to Bethlehem to be obedient to Roman law which required them to attend the census taking and payment of taxes.
10. Jesus was born in a manger in Bethlehem.
11. Angels visited the shepherds and told them of the birth of Jesus.
12. The wise men, guided by a new star, came and paid honor to Jesus.
13. Because the Lord warned him to do so, to protect Jesus from Herod who had ordered all male babies slain.
14. He went to Jerusalem with Joseph and Mary and conversed with the doctors in the Temple.
15. At the age of twelve a boy passed the boyhood period and was considered a man.
16. A boy, at the age of twelve, if worthy is ordained to the Priesthood.
17. "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."
18. The voice of God declared, "This is my beloved Son in whom I am well pleased."
19. Jesus went to the wilderness to hold undisturbed prayerful communion with God, his father.
20. Andrew and John left John the Baptist and became Jesus' first disciples.

THE NEW YEAR

A flower unblown; a book unread;
 A tree with fruit unharvested;
 A path untrod; a house whose rooms
 Lack yet the hearts divine perfumes;
 A landscape whose wide border lies
 In silent shade 'neath silent skies;
 A wondrous fountain yet unsealed;
 A cooket with its gifts concealed:—
 This is the year that for you waits
 Beyond tomorrow's mystic gates.

—Horatio Nelson Powers.



Church History

From the Martyrdom of the Prophet

For Boys and Girls, Ages 10 and 11

General Board Committee:
Charles J. Ross, Chairman;
DeLore Nichols,
Marba Josephson.

LESSONS FOR MARCH

Please Correct Lesson Numbers

Teachers are asked to correct the lesson numbers as printed in the quarterly to read in harmony with *The Instructor* as follows: January, 46, 47 and 48; February, 49, 50, 51 and 52; March, 53, 54 55 and 56.

FIRST SUNDAY, MARCH 3, 1935

LESSON 53. THE BATTLE OF NAUVOO.

Text: Sunday School Lessons (quarterly), No. 5.

Supplementary References: See *Comp. History*, Roberts, pp. 1-24, Vol. 3; *Essentials in Church History*, Smith, pp. 413-421; *Historical Record*, Jensen, pp. 846-857; *Rise and Fall of Nauvoo*, Roberts, pp. 354-364; also see *June Instructor*, Church History Department, 1931; *Young Folks' History of the Church*, Nephi Anderson, pp. 114-117; *Heart of Mormonism*, Evans, pp. 335-337.

Organization of Material:

- I. Nauvoo after Brigham Young left.
 - a. About 1500 Saints stay.
 - b. The sick and the poor.
 - c. Renewed persecutions.
- II. Major Warren sent to aid.
 - a. To keep mob from shedding blood.
 - b. His statements.
 - c. Warren powerless.
- III. The Nauvoo Battle.
 - a. 2,000 armed men attack.
 - b. A few hundred Mormons defend.
 - c. The surrender.
 - d. Peace terms broken.
- IV. The Saints flee.
 - a. Cross river without shelter.
 - b. A number die.
 - c. The Temple desecrated.
 - d. Colonel Kane's story.
 - e. The miraculous supply of quail.
 - f. Saints follow Brigham Young.

Lesson Enrichment: When the poor Saints at Nauvoo who were without

wagons or oxen for the western move, found that the mob was actually coming to destroy their city and to kill the people, they hurriedly made the best defense possible. Making four cannon out of steamboat shafts and gathering all the men and boys possible, they defended the city until all hope had fled. Terms of peace were finally drawn up and the city surrendered on September 17, 1846. This mob group of rough men, however, paid no attention to promises, rushing here and there plundering and abusing men, women and children, ringing the temple bell and setting the city in terrible confusion.

The newspaper called the "Mississippiian" defended the Saints and scored the mob as follows:

Such is our feeling, our indignation, our burning sense of shame, of disgrace, in regard to the recent affairs in Hancock County that we hardly know what to say—how to begin.

The savage will relent over the infant's wail, but these infuriated men see the haggard mother with her dying infant, nerved by despair, and goaded by fear, rushing from the city, and they can laugh at her misery, taunt her as she passes, and add speed to her faltering steps by their abuse, their insults and jeers. Aye, too, many of these helpless, dying children, these more than widowed mothers, have fathers and husbands now engaged in the service of the United States, fighting for their country.—And such is the protection afforded to their wives and children turned out from their only shelter, none but the heaven's canopy, with no hope but in God's mercy! And to such a pass has mob law come to the State of Illinois. Men deliberately taken out and shot, denied a trial, and their last appeal for mercy meeting no response. Men surrendering themselves under the most solemn pledges and faith of the state, confined within prison walls, guarded by men under solemn promise to protect them from all violence, basely surrendered

to armed ruffians and brutally massacred while awaiting trial under the laws of their country! Men unsafe even with their female companions, but inhumanly shot on the highway! Men resorting to the cruelest tortures to wring from their victims confessions of crime! Men with their wives and children compelled to see their houses, their substance, all destroyed before their eyes, with their sick and dying around them, and then driven out into the wilderness to become the prey of savages, or the victims of famine.

We turn from the picture with disgust and loathing. If such is to be the state of things, we with our brethren may next become the victims of mob violence because we are immersionist and close communionists—our Methodist friends because they shout—the Presbyterians by their infant sprinkling, the Episcopalians for reading their prayers. It is time at any expense, at any cost, for every citizen, for every officer to stand forward and defend, maintain, and obey the law.—*From Kirtland to Salt Lake City*, James A. Little, pp. 66-67.)

Application: During our daily trials or the ones we shall meet in the future, we should step forward boldly in the cause of truth, remembering the suffering of our grandparents for the gospel.

SECOND SUNDAY, MARCH 10, 1935

LESSON 54. SEVENTEEN THOUSAND
MILES BY BOAT.

Text: Sunday School Lessons (quarterly), No. 54.

Supplementary References: *Historical Record*, Jensen, pp. 874-876; *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 25-39.

Objective: To help pupils learn of the romantic trip of the Saints by water to the new land.

Organization of Material:

- I. The first Pioneer groups.
 - a. Leave Nauvoo by wagon.
 - b. Leave New York by water.
- II. The journey.
 - a. Traveling today and yesterday.
 - b. Ship Brooklyn.
 - (1) Secured at low figure.
 - (2) Unsafe for a long voyage.
 - c. Routed by coast of South America.
 - (1) Around Cape Horn.
 - (2) To Hawaiian Islands.
 - d. Equipment and passengers.
 - (1) 238 Mormons.

(2) Tools and printing press.

(3) Food taken but lack of refrigeration made it spoil.

e. Incidents on the trip.

(1) Two very bad storms.

(2) Manifestation of faith by Mormons.

(3) Arrival at Honolulu.

III. The Landing at San Francisco (Yerba Buena then.)

a. Land now under the Stars and Stripes.

b. Make the place largely a Mormon town.

IV. Long journey overland to Salt Lake.

Lesson Enrichment: The Saints agreed to pay twelve hundred dollars per month to the captain and his crew. This cost the 238 Saints an average of \$50 per adult and half that price for those from five to fifteen years.

They took with them agricultural and mechanical tools and equipment for eight hundred men, consisting of plows, hoes, forks and shovels, spades, plow-irons, scythes, sickles, nails, glass, blacksmith, carpenter and mill-wright tools, materials for three grain mills, turning lathes, sawmill irons, one printing press—the one on which "The Prophet" had been printed through the years of its publication; also dry goods, twine, brass, copper, iron, tin and crockery ware; two new milk cows, about forty pigs and a number of fowls.

Sister Crocheron writes, as quoted by Jensen, page 874: "The day on which we embarked was rainy, cold and gloomy. (February 4, 1846.) Upon the wharf lingered friends, sorrowful in the hour of parting; strangers, cynical and curious, wondering and half pitying, looked upon the old emigrant ship, having their own thoughts of this strange venture upon a long and perilous voyage, to an almost unknown country.

"There were two gentlemen on board, traveling for pleasure, neither of whom were Mormons. As for the pleasure of the trip, we met disappointment, for we once long lay becalmed in the tropics and another time we were 'hatched below' during a terrific storm. Women and children were at night lashed to their births, for in no other way could they keep in. Furniture rolled back and forth endangering limb and life. The waves swept the deck and even reached the staterooms. Children's voices crying in the darkness, mother's voices soothing or scolding, men's

voices rising above the others, all mingled with the distressing groans and cries of the sick for help, and above all, the roaring of the wind and howling of the tempest made a scene and feeling indescribable. The effect and feeling at such times were so wretched that with some of us the certainty of death would not have roused us to an effort to save life in our own behalf. And yet even there amid such scenes a few were cheerful and sought to comfort others, and those never for a moment lost belief that they would reach their journey's end."

Months later at San Francisco Bay she writes: "Soon the order for unloading and all was activity, all being glad to stand once more on solid ground. A few tents were erected, and these were soon filled.

"Into the old barracks 16 families were crowded, their apartments being divided by quilts, or other accommodating partitions." Thus the life in San Francisco began.

Application: Though the journey be long, the man of faith comes eventually into his harbor.

THIRD SUNDAY, MARCH 17, 1935

LESSON 55. THE FIRST WINTER ON THE PLAINS.

Text: Sunday School Lessons (quarterly), No. 55.

Supplementary References: *Essentials in Church History*, Smith, pp. 401-413; *The Heart of Mormonism*, Evans, pp. 343-346; *Historical Record*, Jensen, pp. 885-896; *A Comprehensive History of the Church*, Roberts, pp. 40-59; 122-159; *Clayton's Journal*, pp. 1-75.

Objective: To show how well the trek west was planned by the Church leaders.

Organization of Material:

- I. Building of communities along the way.
 - a. The settlement at Garden Grove, Mount Pisgah.
 - b. The value to the later Saints.
- II. The town at Winter Quarters.
 - a. Position of the place.
 - (1) 300 miles west of Nauvoo.
 - (2) Five miles north of present city of Omaha.
 - b. Organization there.
 - (1) A stake organized to consist of 13 and later 22 wards.
 - (2) Each bishop to care for people spiritually and physically.

(3) Each person given work to do to house and gather food for winter.

c. Indian relations.

- (1) Brigham Young received permission from Indians.
- (2) White men helped their Red brothers gather their crops.
- (3) Mormons gave flour and corn to Indians.

III. Trials and difficulties.

- a. Poverty of some of homes.
- b. Sickness as result of damp and poor food.
- c. Several hundred die.

Lesson Enrichment: Regarding Garden Grove where part of the Saints spent the first winter, we read from Orson Pratt's journal, pages 24-25:

April 23rd. Yesterday we traveled about eight miles, today, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable at present to pursue their journey further, and also for the benefit of the poor who were yet behind.

William Clayton writes:

Saturday, April 25th. This morning started by daybreak fishing. About 7:30 the President sent for me. I came back but he was gone. President Haws is regulating the company to watch our teams and also go to the making of rails, etc. This morning is fine. About nine o'clock Kendall, one of my teamsters, brought one of the horses he drives into camp which had been bitten by a rattlesnake. His nose had begun to swell badly. We got some spirits of turpentine and bathed the wound, washed his face in salt and water and gave him some snakes master root boiled in milk. He yet seemed very sick. Our men have made a pen for the cattle at night. I feel unwell today. Spent the day chiefly reading. Evening Kennedy came to look at our horse and says they have given sufficient of the master root to kill four well horses. The horse looks very sick and is already scarcely able to stand. The band played a few tunes at night. Pitt arrived in camp this afternoon.

Sunday, April 25th. The first news I heard this morning was that the horse was dead. This is very unlucky circumstance for me here, for I am already very deficient in teams. Moreover, three of my teams leave me here, viz., Horlick, Chas, A Terry and Hones with their wagons and teams. I shall

then have about quarter teams enough to draw loads. I have about three thousand pounds of Church property besides my own goods. I see little chance of my moving from here at present. The morning was wet but it cleared off and continued so all day. See *William Clayton's Journal*, pages 24-25.

Application: By working together each having a particular work to do the whole group benefits. Do we need to recall this lesson today?

FOURTH SUNDAY, MARCH 24, 1935

LESSON 56. THE PIONEER SCOUTS HEAD TOWARD THE ROCKIES.

Text: Sunday School Lessons (quarterly), No. 56.

Supplementary References: *Essentials in Church History*, Smith, pp. 433-444; *One Hundred Years of Mormonism*, Evans, pp. 439-442; *History of Utah*, Whitney, Vol. I, pp. 298-324; *Life of Brigham Young*, Tullidge, pp. 155-170; *A Comprehensive History of the Church*, Roberts, pp. 160-198; *Historical Record*, Jensen, Vol. 9, beginning on page 8. (This begins on page 1012 of the large edition. See any other journal, especially Woodruff's, Clayton's or Kimball's.)

Objective: To help pupils understand what their forefathers endured for them.

Organization of material:

- I. Picked group leave Winter Quarters, April 17, 1847.
- II. March under military organization.
 - a. President Young's instructions.
 - b. Each man given certain responsibilities.
 - c. Must obey rising, retiring, and moving signals.
- III. Experiences on the plains.
 - a. Pawnee warriors fed.
 - b. Buffalo meat found good.
 - c. Brother Clayton invented machine for measuring distance.
 - d. Markers and distances left to guide those coming later.
- IV. Route followed by the Pioneers.
 - a. Reasons for using the north side of the Platte River.
 - b. Poor food for the animals found.

Lesson Enrichment: Shortly before Brigham Young was ready to leave for the Great West, in answer to prayer

regarding the Lord's will as to the welfare of the Saints, he received a revelation, part of which follows:

The word and will of the Lord concerning the Camp of Israel in their journeyings to the west. I am He who led the Children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.—Let every man use all his influence and property to remove this people to a place where the Lord shall locate a stake of Zion. (The teacher should read the rest of the Section.)

Tuesday, May 27, 1847, on the plains, William Clayton writes:

President Young and several others went back with mules and horses to assist the teams up which are behind. Luke Johnson shot a very large rattlesnake and brought it to camp for the oil. Roswel Stephens killed a hare, the nearest like the English hare of any I have seen in this country. Soon after we arrived here it began to lightning and thunder and we had a light shower with a very strong wind. There is an appearance of more rain which is very much needed indeed. At 6:30 O. P. Rockwell, Joseph Mathews, John Eldridge and Thomas Brown returned from hunting the two lost horses. They reported that they went back to within about two miles of where we encamped on Sunday and looking off towards the river they saw something move in the grass at the foot of a high mole. They proceeded toward it thinking it was a wolf, when within about twelve or fourteen rods Porter stopped to shoot at the supposed wolf. The moment he elevated his rifle, fifteen Indians sprang to their feet, all naked except the breech cloth, and armed with rifles and bows and arrows. Each man having a rifle slung on his back and his bow strung tight in his hand and about twenty arrows. The Indians advanced towards them but the brethren motioned and told them to stop and held their rifles and pistols ready to meet them. When the Indians saw this they began to holler "bacco! bacco!" The brethren told them they had no tobacco. One of the Indians came close beside J. Mathew's horse to shake hands with Mathews but kept his eye on the horse's bridle, Brown cocked his pistol and pointed at the Indian shouting if he did not leave he would kill him. At which, the Indian seeing the pistol ready to fire, retreated. The Indians made signs to get the brethren lower down the river, but the brethren turned their horses to come to camp, thinking it unsafe to go near to the timber where they expected more Indians lay in ambush. When

the brethren turned to come back the Indians fired six shots at them with their rifles and the brethren immediately faced about at which the Indians fled toward the timber below. The brethren did not shoot at the Indians, even when the Indians shot at them.

Application: If we live worthily, we may be chosen even as these scouts were, to do a great work not only for ourselves but to bless countless others who will come after us.

FIFTH SUNDAY, MARCH 31, 1935

REVIEW

See Quarterly for Concert Recitation.

CONCERT RECITATION FOR
MARCH, 1935

(From hymn "Come, Come, Ye Saints,"
3rd Verse)

We'll find a place which God for us pre-
pared,

Far away, in the West;

Where none shall come to hurt or make
afraid,

There the Saints will be blessed.

We'll make the air with music ring—

Shout praises to our God and King;

Above the rest each tongue will tell—

All is well! All is well!

Gospel Messages

(Continued from page 23)

on religion in standard encyclopedias and other reference works. In almost any home library there are books in which the teacher can find some discussion of the meaning of religion. Many references could be given here, but their availability in most of the wards would be doubtful. The teacher who is actively interested in the subject should consult the card catalogs in local community libraries where they are available.

In the leaflet we have attempted to give a broad definition of religion. We suggested that it means different things to different people. To Latter-day Saints it means the all-embracing field of human action. In other words, all that we do has a religious significance. If we refer back to our discussion of the purpose of the human drama we recall that we said there that the aim of human existence is to find perfection and growth, and that the process is continuous. It is impossible for us to say, therefore, that our religion is kept in one place and our secular life in another. Latter-day Saints cannot, even in their business, professional, vocational activity, do anything that does not have religious significance. They cannot behave one way on Sunday and another way on week days. As some writer has suggested, "We should remember the six days of the week to keep them holy."

Some religions have God in them and some do not. The present war on the old religious institutions of Russia by the Soviet government is motivated by a new religion which some of the leaders have adopted with unusual zeal. The new religion has for its "Messiah" the

achievements of human knowledge. It is the same manifestation that is familiar to many teachers as found in the young scholar who has had his first taste of science and scientific research. Oftentimes such a scholar feels that he has found a new religion or its equivalent; but the farther he goes in his science, the more he discovers its fallibility and its limitations. In saying this we must not disparage science, however, because as we pointed out in an earlier lesson scientific knowledge is just as sacred as the knowledge we gain from scripture. After all, scientific knowledge concerns the Universe which is a part of God's creation and about which we must learn if we are to march on toward perfection. And as we grow in knowledge, the greater the "Unknown Vast," as Browning speaks of it, becomes. The higher a man climbs on a mountain side, the farther his horizons appear; so it is with human learning and human growth.

All that we do and think and say reflects our basic conception of life—our religion. It is from this all-encompassing standpoint that we proceed now to move into the discussion of the application of religion to life here and now. Up to this point we have been trying to build a background for the discussions that are to follow.

Discussion Question

1. Is atheism a religion? Discuss. Refer to the definition given in the leaflet and that given by the Savior and discuss its meaning.

FIFTH SUNDAY, MARCH 31, 1935

REVIEW



PRIMARY

General Board Committee:
 Frank K. Seegmiller, Chairman
 Lucy Gedge Sperry.

CONCERT RECITATION (Matthew 5th Chapter, 9th Verse)

"Blessed are the peacemakers,
 for they shall be called the chil-
 dren of God."

LESSONS FOR MARCH

FIRST SUNDAY, MARCH 3, 1935

LESSON 7. THE TOWER OF BABEL.

Texts: Genesis 11:1-9; Sunday School Lessons (quarterly), No. 7.

Objective: God often overrules the evil designs of men for his own purpose. (God knows best.)

Memory Gem:

Boys and girls should try to do,
 All Heavenly Father wants them to,
 He'll love and bless them every day,
 If in all things they will obey.

Pictures: Hurlburt's Story of the Bible, page 48.

Songs: "Obedience" (Kindergarten and Primary Songs—Thomassen). "Another Morning Hymn" (Songs for the Children—Gilchrist). "He cares for Me" (Songs for Little Children—Danielson & Conant).

Outline:

- I. The New Homeland After the Flood.
- II. The New City.
- III. The Tower of Babel.
 - a. Why built.
 - b. Its plan.
 - c. Progress in building it.
- IV. The Confusion of Tongues.
 - a. Why.
 - b. Results.

Point of Contact: A few years ago

some Mormon Missionaries were traveling in France. They could not speak French. They were traveling on a train. The conductor came around and asked for their tickets. They could tell that much of what he wanted. When the conductor looked at the tickets he could see that they were not good on that train. It took more money to ride on it. The conductor wanted more money but they couldn't understand him. The conductor got very angry. He shook his fist at them. At last one missionary thought he might be after more money. He held out some change in his hand. The conductor took what was right. The others also gave him money. Then he smiled and went on. He probably thought the missionaries were trying to cheat him. Isn't it hard to try to talk to someone who speaks a different language from yours?

Application: Many times we feel as these people felt. Like them we feel that we know more than anybody else. There are some boys and girls who think they know much more than mother and daddy. We think we know more about what to wear than mother and often catch cold because we didn't put on the coat she wanted us to. (Teachers encourage the children to tell of incidents from their home life in which it has paid them to do as they were told.)

SECOND SUNDAY, MARCH 10, 1935

LESSON 8. ABRAHAM, AN UNSELFISH UNCLE.

Text: Genesis 11:26-32; 12: 13; 14.

Objective: Unselfishness brings peace and happiness.

Memory Gem: "Blessed are the peacemakers, for they shall be called the children of God." Matt. 5:9.)

Songs: "Give, Said the Little Stream" (Primary Song Book). "We Thank Thee" (Kindergarten and Primary Songs—Thomassen).

Outline:

- I. A Long, Long Journey.
 - a. Why made.
 - b. Who went on it.
 - c. Where they went.
- II. The Herdsmen Quarrel.
 - a. Why the quarrel.
 - b. Abraham's settlement of it.
 - c. Results to Abraham, to Lot.
- III. Abraham Rescues Lot.
 - a. Lot's capture.
 - b. The rescue.
 - c. The Lord's promise to Abraham.

Point of Contact: How many of you have a "nickname"? What is it? (Teacher call for the different nicknames of her boys and girls. Find out why each one is called his particular name. What does it mean, etc.) I know of a little girl whose Grandma gave her a nickname. She was called "Little Peacemaker." Why do you think her grandma gave her this name? What sort of little girl would she have to be?

Today we are going to hear of a man who could have had this same name and what Heavenly Father said of "Peacemakers."

Application: Don't you feel that you just love Abraham? What are some of the reasons you have for loving him. How did he show that he was unselfish? How was he rewarded? Everyone loves an unselfish person. Do you know anyone who is unselfish? Tell us of something he did. (Bring out the many unselfish acts of mother). Let us see what we can do to be unselfish. (Teachers, use incidents that occur in every day life.) Examples: Always reaching for the largest apple, candy, etc; Children wanting always to be first in any pleasure, etc.; selfishness in regard to playthings.

THIRD SUNDAY, MARCH 17, 1935

LESSON 9. ABRAHAM ENTERTAINS ANGELS.

Text: Genesis 18; 19:1-29.

Objective: Unselfishness to the needy brings the Lord's blessings to the giver.

Memory Gem: Same as Objective.

Songs: "Service" (Kindergarten and Primary Songs—Thomassen). "God Make My Life a Little Life" (Songs for Little People—Danielson & Conant).

Picture: Sodom and Gomorrah (Hurlburts Story of the Bible).

Outline:

- I. Abraham's Home at Hebron.
- II. The Visit of the Heavenly Beings.
 - a. The washing of their feet.
 - b. The meal.
 - c. A son promised.
- III. The Coming Destruction of Sodom and Gomorrah told.
 - a. Abraham's plea.
 - b. The Lord's promise.
 - c. Lot and daughters saved.

Point of Contact: (Teacher, draw a picture of a tent on your blackboard. Talk with the children of its uses.) Nowadays we use tents just when we go camping. How we enjoy pitching them out under the stars. Have you all had the fun of sleeping under a tent? How would you like to live in one all of the time? Many, many years ago people used a tent for their home. They had no other. They did everything that we do in houses, in their tents.

Application: One summer two little boys spent their time in their gardens raising flowers. At the end of the season their blooms were so beautiful that they decided to take all of their neighbors a bouquet.

One neighbor, wanting to encourage the boys, said, "These flowers are so beautiful, I am going to give you each a nickel to go and buy yourselves an ice-cream cone." Now, these boys weren't used to having a lot of nickels and no doubt that ice-cream would have tasted so good; but instead of buying it, these little boys took their nickels home and the next day took them to Fast Meeting and gave them for the needy.

Don't you think these boys were very unselfish? Of whom did they think more than of themselves? How good it makes us feel to give to someone in need. Do you know how you could help?

FOURTH SUNDAY, MARCH 24, 1935

LESSON 10. TWO LOVING FATHERS.

Text: Genesis 21:1-8; 22:1-19.

Objective: The best we have is none too good to give to our Heavenly Father.

Memory Gem: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37)

Songs: "Little Song of Thanks" (Songs for Little People—Danielson & Conant). "In the Sky Above Us" (Hollis-Dann, No. 1).

Outline:

- I. Isaac Given to His Parents.
- II. The Command to Abraham.
- III. Abraham's Obedience.
 - a. The journey to Mount Moriah.
 - b. Preparation for the Sacrifice.
 - c. God's provision of a lamb.
- IV. Abraham's Reward.

Point of Contact: Suppose we ask mother and father what is the very nicest of all they own. What do you think

they would say? (Their children.) What God makes are:

"Little diamonds, little pearls,
Little fishes, little squirrels,
But the sweetest of them all
Are the little boys and girls."

How your mothers and fathers love you boys and girls. The grandest gift that Heavenly Father has ever given to them is you.

Application: Heavenly Father doesn't ask us to do anything nearly so hard as he did Abraham. The Lord wanted to test Abraham to see just how much he did love Him. What did God find? Yes, that Abraham loved him better than anything in the world. Heavenly Father has ways of testing our love for Him too. On Sunday what does He ask us to do? Suppose you wanted to take a trip on Sunday, how could you better show your love for Him? How can we show our love for Him when we earn money? etc.

FIFTH SUNDAY, MARCH 31, 1935

Teachers should prepare appropriate Easter exercises.

UINTAH STAKE'S TEN COMMANDMENTS FOR SUNDAY SCHOOL SUPERINTENDENCIES

1. **FRIENDLINESS.**—Make yourself friendly to all of your officers and all of your teachers. Go out of your way to shake hands and chat with them each Sunday and whenever you meet them. Make yourself their equal, not just their superintendent.
2. **OPTIMISM.**—Don't growl and find fault with your Sunday School during the sessions. Don't be fussy.
3. **APPRECIATION.**—Praise your officers and teachers constantly for their good work. The same holds true for your school as a whole.
4. **RESPONSIBILITY.**—Don't do all the work yourself; let your counselors each carry his part. There is no such thing as success in a one-man Sunday School. Let superintendent, officers, teachers and pupils work as one unit, cooperating for the success of your school.
5. **IMPORTANCE.**—Let your teachers feel they are a most necessary part of the Sunday School. Cultivate their friendship, respect and support.
6. **PREPARATION.**—Hold your council meetings regularly.
7. **PROMPTNESS.**—Hold your Sunday morning prayer meeting and insist that all of your teachers be present. Start your school promptly on time even if you are the only ones present.
8. **COOPERATION.**—Remember that in addition to being a part of the Sunday School, you are also a part of the ward, the stake, and the church. You cannot succeed—no ward can succeed, unless the officers of the auxiliary organizations support each other and cooperate with the Bishopric for the common good of all.
9. **EXEMPLARY.**—Be yourself what you desire your teachers to be.
10. **DEPENDABILITY.**—Be humble, prayerful, diligent and **DEPENDABLE.**

—H. Walter Woolley, Supt.



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION

"Jesus came to show all people
How to help and how to love."

LESSONS FOR MARCH

FIRST SUNDAY, MARCH 3, 1935

LESSON 14. THE CHILDREN'S PERIOD

The children will be especially eager to talk with you as you review "The Boy Jesus Grows Strong," because they take pride in being strong themselves. They will enjoy telling of the kinds of food they eat which are healthful, and of the hard tasks they perform which make strong muscles.

When we smile as we work we show that we are willing to be of service. Smiles help us to grow strong. Smiles helped the boy Jesus to grow strong.

Songs for the Month:

"This Is God's House," "Jesus Bids Us Shine," *Songs For Little People*, Danielson and Conant.

SECOND SUNDAY, MARCH 10, 1935

LESSON 15. JOHN THE BAPTIST SENT BY GOD.

Texts: Luke 1:5-25; 57-80; Matt. 3:1-12; Mark 1:1-8; *Life Lessons For Little Ones*, First Year.

Objective: To enter God's kingdom one must repent and be baptized.

Organization of Material:

I. John's Mission Predicted Before His Birth.

- By an angel.
- To his father Zacharias.
- His name selected.
- He had a special mission to perform.
"To make ready a people prepared for the Lord."
- His parents rejoice at his birth.

II. Preparation For A Life's Work.

- Lives for a time in the wilderness.
 - To commune with God.
 - To grow strong physically, mentally.
- His food.
- His appearance.

III. Preaches To The People.

- Near the river Jordan.
- Teaches repentance.
- Many are baptized by him.
- He foretells the mission of One greater than he.

Lesson Enrichment: Mother's birthday was the next Friday. For many days the children had been planning a wonderful surprise for her. It was a great secret. They did not want her to guess what was going to happen.

Father was to take mother for a ride and keep her away until six o'clock, for that is when the surprise was to be ready.

Beth had planned the supper, and as she was the oldest the other three children did as she told them.

"Now we must be ready," Beth kept saying. "And the first thing to do to be ready is to be cleaned up ourselves."

Now we were ready to set the table. Bob, Helen and Ruth did that so nicely that Beth said, "Even mother could not have done better." The table was ready for the birthday cake, and what a beautiful cake it was with its forty pink candles.

When the children saw the car drive into the driveway little Ruth almost gave away the secret for she ran to the door and called, "We are all ready, Daddy."

Do you think mother was surprised? Indeed she was. She said, "How could you do it all by yourselves?"

"Because everyone was ready to help," answered Beth.

Our Heavenly Father sent a man called John the Baptist to live upon the earth. His work was to teach the people how to get ready to belong to God's true Church.

Lesson Story.

Application: Talk with the children about the meaning of "readiness." How do they get ready for play? How do they get ready for bed, for meals, for Sunday School? How do they get ready to pray? Every kind word spoken and kind deed done is helping them get ready to become members of God's own Church, the Latter-day Saints.

Rest Exercise: I'm going to see who knows how to get ready to stand up. When I say "Ready" put your feet together on the floor and your hands in your laps. Now when I say stand, those who are ready may do so. Ready! (teacher pause long enough for the children to see if all are ready) Stand! Patsy didn't stand quickly because she forgot to stay ready.

THIRD SUNDAY, MARCH 17, 1934

LESSON 16. THE BAPTISM OF JESUS

Text: Matt. 3; Mark 1:1-11; Luke 3:1-22; John 1:6-34; *Life Lessons For Little Ones, First Year.*

Objective: To enter God's kingdom one must repent and be baptized.

Lesson Enrichment:

BILLY'S SPECIAL DAY

Billy's mother is calling next Saturday Billy's special day. Can you guess why? Well, I'll tell you. Only last month he had a birthday and he can't have another one for a whole year. He is eight years old now, so next Saturday he will be baptized. That's why it will be his special day.

Billy has been getting ready for his special day for a long time. Can you tell me how. Yes, he is thoughtful of others, obedient and cheerful. He was very happy that he was going to be baptized just as was Jesus, a long time ago.

Lesson Story.

Application: Betty, how old are you? Five. Then in three more years you may be baptized. Would you like to belong to God's true church? Would you like some day to live with Our

Father in Heaven? If you are baptized in the same way in which Jesus was, and try to do His will at all times you will be a real Latter-day Saint and a member of God's Kingdom.

Explain to the children our form of baptism, the kind of clothing worn, who performs the baptism and what follows it. Talk with them about the influence baptism has on our daily lives.

Rest Exercise: Sing and dramatize "Rock-a-bye Baby," in this windy month of March. Shape the arms into a cradle. Rock from side to side and "When the bow breaks," lay the baby in the lap.

FOURTH SUNDAY, MARCH 24, 1935

LESSON 17. JESUS TEMPTED BY SATAN

Text: Matt. 1-12; Mark 1:12-13; Luke 4:1-14; *Life Lessons For Little Ones, First Year.*

Objective: The overcoming of obstacles gives strength.

Lesson Enrichment: One morning Bobby was lying on his bed listening to the song of a robin. It was March and the robin's first song of spring. When grandmother came in Bobby said, "Just listen, grandmother, he doesn't mind the cold north wind."

"He is determined to sing no matter what the weather," replied grandmother.

The next morning when Bobby wakened he saw the ground covered with snow. Even the limbs of the lilac bush were white. But robin was there. His chirpy "Cheer-up-cheer-up chee chee" made Bobby so happy. "Poor robin," he said, "he is trying so hard to think that spring is here and he isn't going to let the cold and snow freeze the song that is in his heart. I must quickly get him some bread crumbs."

Lesson Story.

Application: If you were playing the game called "Follow The Leader," which leader would you wish to follow? Would it be the one who would perhaps have you do hard things but would not let you get hurt, or the one who thought only of himself and cared not at all whether you fell down or were in danger of some kind? You would choose the one with whom you would be safe from harm, I'm sure. Heavenly Father is that kind of leader. Let us follow Him by doing His will.

Talk with the children about the meaning of temptation. How often are they tempted to do things that are not good for them. Try to show them that each time they overcome the temptation it becomes easier to do the right next time they are tempted. Let the children tell how they may overcome the temptation to loiter at play after mother has called.

Rest Exercise: Play "Follow The Leader." Choose only good leaders and suggest that they run around the circle on toes, fly like birds (arm flying motion) clap the hands softly, stoop and touch the floor, etc., the children doing as the leader does.

FIFTH SUNDAY, MARCH 31, 1935

LESSON 18. JESUS BEGINS HIS MINISTRY

Text: Matt. 4:12-17; Luke 4:14-22, 32; John 1:19-41; *Life Lessons For Little Ones, First Year.*

Objective: *He who would belong to God's kingdom must believe in His Son.*

Note: Because there are five Sundays in this month and but four provided for

in our text it is suggested that we teach "Jesus Begins His Ministry," at this time. It is on page 67 of the compiled text.

Supplementary Material:

Have you seen your daddy get ready for work? He gets up at a certain time each morning. He has some duties to perform at home. He must eat his breakfast, put on his work clothes and watch the clock for the time when he must leave the house so that he will be at his work on time.

After Jesus was baptized it was time for Him to begin His work. I will tell you how he got ready for His work.

Lesson Story.

Application: We like our teachers to tell us of the things our Heavenly Father wants us to do, so that we may live with Him in His Kingdom. Name something you do every day to help you get ready to be His helper in Heaven.

I know a little boy who always remembers to kneel beside his bed at night time and pray. A little girl I know shares her doll buggy with a little playmate who has none.

CRADLE CLASS

The Cradle Class is for the children under four years of age. There is no special course of study for this group. We commend to you "Cradle Roll Lessons," by Louise Ogilvie. This book may be purchased at the Deseret Book Co. for \$1.50. With pictures for 75c. Use her suggestions if they meet your needs.

Supplementary Material:

During the month of March Mother Nature does her housecleaning. Her best helper is the wind. Tell stories about the wind. Draw blackboard pictures of trees in the wind. Bring to class a paper pin wheel and let the children take turns blowing it.

An Appreciation Lesson: Heavenly Father sends the wind to blow away the snow clouds, to melt the ice and snow and get the ground ready for Nature's Awakening.

Let us say a little prayer of thanksgiving for the wind.

Imitate the wind tipping the tree tops and sweeping the ground.

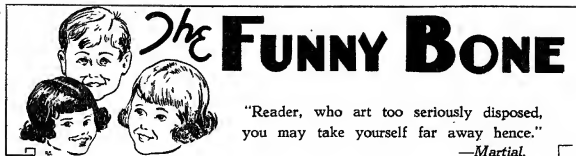
Tell the fable of the sun proving itself stronger than the wind. The wind tried to blow a man's coat off, but the harder it blew the more tightly the man held the coat around him. The sun became so hot that the man had to remove his coat, proving the sun the stronger.

PERSONALITY

By Ezra J. Poulsen

Personality is the golden key to success. It opens the doors of opportunity, and keeps the locks closed against failure. It is the development of all desirable qualities into one's character—the bringing to a focus one's best to meet every situation. He who cultivates personality is on the road to wealth—not necessarily wealth in terms of money, but in happiness, friendships, and power to do good.

He who values his personality controls his temper, never betrays envy or jealousy, keeps his word, and loves the truth. Furthermore, he tries to avoid being a bore, and never dodges his creditors. He never forgets that a friend is worth more than an enemy, or that criticism without knowledge of the facts is self-condemnation. In a word, he realizes that the golden rule wins empires.



The Mean Thing

He: "May I have the last dance with you?"
 She: "Don't be silly. You've had it!"

The Sample Was Nice

"And do you know anything about religion?" queried the missionary.
 "Well we got a little taste of it when the last missionary was here," replied the cannibal chieftain.

Go Home, Sir

Doorkeeper (at movie): "Hey! Come back! Dogs are not allowed inside."
 Collegian (without pausing): "That's not my dog."
 Doorkeeper (pursuing): "Not your dog!"
 "Why, he's following you."
 Collegian: "What of it? So are you."

The Cad at Eve

Husband: "If a man steals, no matter what, he will live to regret it."
 Wife (coily): "You used to steal kisses from me before we were married."
 Husband: "Well, you heard what I said."

—*Boston Evening Transcript.*

Had Tried It

Teacher: "Now, Tommy, suppose you had two apples, and you gave another boy his choice of them, you would tell him to take the bigger one, wouldn't you?"
 Tommy: "No, mum."
 Teacher: "Why?"
 Tommy: "'Cos 'twouldn't be necessary."
 —*Boy's Life*

Often Chronic

Lawyer (for shoplifted): "Medical witnesses would testify in this court that my unfortunate client is suffering from kleptomania. Your Honor, you know what that is."
 Judge: "Yes, it's a disease the people pay me to cure."
 —*Case and Comment.*

Shed No Tears

"Who's that brunette over there?"
 "That's Tom's girl."
 "Why, I thought he went with a blonde!"
 "He did. But she dyed."

Angel Food

"Mm, but that popcorn has a heavenly smell!" she exclaimed, as they drove past the stand.
 "Hasn't it!" he agreed. "I'll drive a little closer."

Full Fare Wanted

"I want a ticket for Virginia," Mose said to the ticket agent.
 "What part of Virginia?"
 "All of her," Mose came back, "Dat's her watching my suitcase."

Complete Accord

Check: "Do you know, I've just happened to remember, that never once during our married life have my wife and I disagreed!"
 White: "Well, well. That's great! I don't dare contradict mine either."

Goal!

Soph: "Hey, Frosh, shut the door. Where were you raised—in a barn?"
 Frosh (in tears): "Boo-hoo, boo-hoo."
 Soph (taken aback): "Come now, old fellow. Don't be like that. I know you weren't brought up in a barn."
 Frosh: "That's just the trouble. I was brought up in a barn, and it makes me homesick every time I hear an ass bray."

"Extra! Extra!"

"May I print a kiss on your lips?" I said, And she nodded her sweet permission. So we went to press and, I rather guess, We printed a full edition.
 "One edition is hardly enough," Said she, with a charming pout. So again on the press the form was placed, And we got some extras out."

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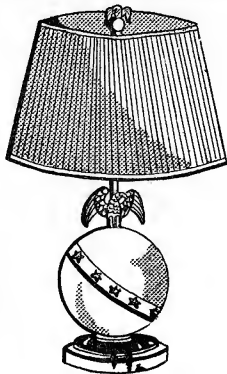
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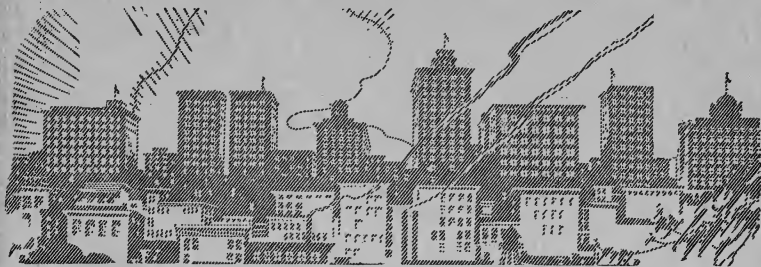
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